Theological Magazine

OF THE

EVANGELICAL SYNOD OF NORTH AMERICA

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Johannes 3. Cap. 3. vers.
Wahrlich, wahrlich sage ich dir, Jemand

PROSPECTUS

of the

Theological Magazine

for 1932

Evangelical Synod of North America

Dear Brother:

This number goes to all our ministers; it tells them what to expect from the THELOGICAL MAGAZINE in 1932.

Some say, the ethical application of the gospel is the battle-ground of Christianity today. Others claim it is the reconciliation of science and religion. The conservative say, it is still the simple gospel of salvation in Jesus Christ. On the bulletin of a Baptist church we read the other day: "Our creed is the atoning blood, the whole Bible and the return of Jesus."

As in the past, we shall try to do justice to all the essential elements of our faith. We shall, perhaps, give added attention to the social gospel; but we shall not neglect the teachings of the apostles. In spite of what some say, theology has not abdicated yet. If it had we should have to change the name of our periodical, even as Eden Seminary would have to change its name. To the scientists we shall give due honor; but we hold that our faith is not in their keeping.

The poet (Goethe) says, "he who brings much will have something for everybody." With the assistance of our contributors, we shall aim to follow this rule and so satisfy our old friends and attract new ones.

This letter is especially aimed at those who are still outside our fold. We have long cast longing eyes at them. If we can win a respectable number of them by our appeal and our work, we know it will be their benefit. It certainly will make us very happy and grateful.

Here follows a list of subjects that our contributors have so far promised to write on:

Dr. H. J. Schick on "The Modern Pastor and the Ancient Classics"

Professor H. Katterjohn on "Objectives of Confirmation Instruction"

Dr. G. F. Schuetze on "The Identity of the Apostle and Elder John"

Rev. Fred. Stoerker on "Sermon Outlines for the Lenten Season"

Rev. G. Nussmann on "As Men See God Today"

Rev. F. W. Schroeder on "Evolution and Religion"

Rev. W. Bechtold on "The Apostolic Creed, Its Place and Significance in 20th Century Christianity" and on "Modern Preachers and their Preaching"

Rev. A. J. Muensterman on "Enrichment of Public Worship"

Rev. H. E. Koenig on "Problems of Philosophy" and on "The Fundamental Problem in the Field of Ethics"

Rev. R. Stave, Ph.D., on "Why not Catholic?" (based on the German of Professor O. Schmitz)

Rev. M. Manrodt on "Studies in Paul"

Rev. E. J. Paetzold on "Our Accessible Deity"

Rev. A. A. Susott on "The Preacher's Voice"

Rev. G. Friz on "Possibilities for Reconstruction of Prayer"

Rev. C. Loos on "World Redemption as Seen by the O. T. Prophets"

Rev. P. O. David on "The Lord's Prayer"

Rev. W. H. Schlinkmann on "Shall We Welcome the Negro into the Membership of Our Congregation?"

Rev. C. J. Scherzer on "The Public School and the Church"

Herr **Professor Dr. R. H. Grützmacher** von Berlin behandelt das Generalthema „Die praktische Betätigung des christlichen Charakters" in sechs Aufsätzen:

1. „Gegenüber dem eigenen Wesen."
2. „Gegenüber Gott und der geistlichen Welt."
3. „Im Sexualleben."
4. „Im Kulturleben."
5. „Im Wirtschaftsleben."
6. „Im Staatsleben."

Dr. G. F. Schnetze schreibt über „Das Recht des sozialen Evangeliums."

Dr. C. Schieler über „Goethe und sein Verhältnis zum Christentum." (100. Todesjahr des Dichters.)

Sincerely yours,

H. Kamphausen, D.D., Editor.

Cleveland, Ohio, October, 1931.

Theological Magazine

of the

Evangelical Synod of North America.

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VOL. 59 ST LOUIS, MO. NOV. 1

"THIS IS YOUR HOUR

Achilles B. Meyer

The Christian Church has never been as strong as her devotees would have her be, nor has she ever been as weak as critics attempted to make her. Her membership is composed of persons in various stages of spiritual development. When to the critical, belittling voices from without are joined the dissenting, nagging spirits from within, it is but natural that the subsequent confusion results in a dwindling of church attendance, a growing indifference toward her message, and an apparent helplessless on the part of her most earnest adherents. Add to this the fact that until recently we have been living in such an abundant outpouring of material blessings that it became exceedingly easy for the satiated to give up serious search after truth for the pleasure of basking in the fairyland of sunshine and plenty. Yet the Church remains intact, and her essential message is still the same. The fires which threatened to consume her, are dying only to reveal the awe-inspiring fact that like Job of old she is holding on with superb tenacity, declaring: "Though He slay me, yet will I trust in Him." And the Church of Christ will win.

In the days of Judah's debacle, when captivity and all its concomitants brought that great nation to the place of the weeping willows, and pitiful cries of chaos and despair rent the air, it was the voice of the prophets that commanded the situation and brought about a glorious vindication of the believers in Jehovah. It was not otherwise in the days when Christ went to the cross. What a derided minority He and that small group of followers represented!

It was a time so trying that His enemies elicited from Him the unforgettable word: "This is your hour and the power of darkness." But how quickly there follow the words and deeds of impressive triumph: "It is finished!" "He is risen!" "Ye shall receive power when the Holy Spirit is come upon you." Profound Calvary! Jubilant Easter! Mighty Pentecost! Truly the hour of supreme opportunity and victory lies alongside the mock triumph of darkness even as the highest mountain lifts its majestic peak beside the deepest valley.

Few of us can escape the desire to see such a time in which some authoritative voice will say to us: "This is your hour!" How we long for a season when it might be said that it is peculiarly our greatest opportunity destined to successful achievement! The writer is convinced that the present time constitutes the supreme opportunity of the Church of Christ and her leadership in the present era. By which, of course, is implied that there have been other similar periods for the leaders of that time.

Greatly confused souls, in a frantic urgency to see some violent intervention on the part of God, have been hasty to predict again the second advent of the Lord in physical glory and power. Painstakingly they point to each word of the Master which could be construed as a "sign of the times." We do not wish to quarrel with them as long as they do not spend their time in wasteful waiting. How often have the so-called "signs of the times" visited men and still we continue to wait for that physical return. We are, however, vitally interested in a deep, spiritual implication contained in Jesus' words to His disciples: "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh . . . the Kingdom of God is nigh at hand." He had been speaking to them of cataclysmic experiences, overwhelming sorrows and tribulations everywhere to be observed. And yet they were to lift up their heads, for the Kingdom of God was nigh at hand. Doesn't that sound precisely as though He had said: "When these things begin to come to pass, then cheer up, for they constitute YOUR HOUR OF GLORIOUS OPPORTUNITY?

Our present great sorrows have engulfed the entire world and drawn it into the maelstrom of appalling confusion. Millions of souls today present a picture of human need so gigantic in proportions that we may, without exeggeration, claim the necessity of more Good Samaritans than ever required in any other period of history. Our Lord and Saviour impressed upon us by His own life the need of meeting these physical requirements if we desire human hearts and minds to be opened to the more vital message

of His Kingdom. What an opportunity the present offers to all who are members of the Church to share with others what they still have in greater abundance! The day is rife with appeal for self-sacrifice and vicarious suffering. Christian people everywhere dare not fail to support most generously the cause of the unemployed and needy. To some it will seem deplorable that so often many other organizations which do not call themselves Christian seem to take a prominent part in this beneficent task of providing food, clothing and shelter for the sufferers of our time. However, right here is where we need to counsel with wisdom. Is it not true that we absorb many of the finest influences of life without ever becoming fully conscious of the fact that we owe our abiding gratitude not to our own moral rectitude, but to the unseen Spirit of God moving in our midst through lives which have served as His instruments? How many unchurched men and women today have unconsciously absorbed so much of the Christian environment that they proceed to do the things expected of Christians in such times of emergency! This is not something to weep over, but to rejoice in and proclaim from the housetops as a distinct victory for Christ and His Church. Let the Church and her leadership declare with might that the majority hath blended its song with the minority.

But a greater program awaits the Church and her leadership. An analysis of the present crisis reveals the undeniable fact that all of us have been more or less involved in bringing about the present debacle of our politico-industrial economy. Selfishness and greed have been running rampant. As long as their claws did not inflict too much damage upon us we were content to acquiesce in the sins which they pursued. Those, however, who now remain unaffected by a faulty and tottering economy constitute a very small minority. The majority is ready to listen to a message which calls for Christ to come to our rescue as we attempt to reconstruct our program for the future. To be sure the great mass of humanity meets such trying emergencies with a patient heroism truly wonderful to behold. But in this panicky period of adjustment Christian control is essential if we do not desire to witness a mere survival of the richest and a reduction of the masses to serfdom. Ministers are not economists. It cannot be expected of them to draft detailed plans for a revised order. But they dare not forget the solemn obligation to warn, exhort, and instruct fearlessly and tenaciously until Christ has gained a fair hearing and His Spirit is included in any contemplated change. The Church must be prepared at all times to prove that failure to apply more generously the principles of Christ's teachings in business is suicidal. Certain it is that our era will not develop a social order which

fulfills our ideal. The task is too intricate and the process too arduous. But this does not excuse us from coming to serious grips with the sins which are at present subversive of the common weal. The world was never more prepared to listen reverently and determinedly to the prophet who can point a way out in God's name. Concerning the opportunity which the Church and her leadership now have to drive home the need of Christ in all the affairs of men, it may be said emphatically: "This is your hour."

There is, however, a matter more vital still to consider before we close this treatise. The years just recently passed have been conducive to a life of luxury, ease, selfishness and material happiness. It was to be expected that many would prefer that life to the one which Christ offers them as long as there was no interference with their imagined non-stop flight over the land of plenty. During those days many have become accustomed to ignore faith, except as we might claim erroneously that people can believe in material blessings when they already possess them. Today these things, including material opportunity, have fallen to a disastrously low level. Empty-handed, stripped of almost everything they ever possessed in worldly goods, vast multitudes are confronting the future. And in that hour, when human souls have reached their wits' end, they become strangely and mightily aware of the fact that they have no other refuge and security than God. This is an hour which calls to pulpit and pew alike to "humble themselves under the mighty hand of God," to repent and earnestly seek again Him "in whom we live, and move, and have our being," and without whom life is depleted of all that has value and worth. The material and spiritual poverty of many persons today reminds one of the terrible possibilities at death when, stripped of all which this world had to offer us, men come before God with no appreciation of such values as will make them feel that they have arrived in their true homeland. Surely we have not been halted too soon in our dizzy descent to material and spiritual ruin.

Was there ever a time like ours when on such a tremendous scale the prophets of God can behold for themselves and point out to their audiences the dire results which follow in the wake of human conduct and life which fails to harmonize with the divine order as set forth by Jesus Christ? When will we ever learn that we cannot deny God and His Will in our life here any more than we can exclude the soul from our bodies! The spiritual world is so intricately interwoven with this material universe, and at the same time so far more vital to our well-being, that to ignore its voice is the greatest insanity. We have been speaking and writing much in recent years about science and its discoveries. We have

talked about and listened to science from every imaginable angle, worshipping at its shrine. We have almost forgotten that the supreme science is theology and that all other sciences will yet come to place their crowns at her feet. With almost uncanny instinctiveness multitudes, who had forsaken the challenge of the inner voice, in these trying days are searching for their lost gems, the values which come from God and without which every man is a pauper indeed. Fear-crazed men are desperately groping in the dark for the Hand that grips securely. Distracted souls, adrift on a storm-tossed sea, in a craft pitifully inadequate, are crying out for the One, who can command the angry billows and to their own hearts whisper: "Peace be unto you!"

Prophets of the Lord! Leaders in the Cause of Christ and His Kingdom! The days are hard and fraught with peril. The waters of sorrow and tribulation may rush over your souls ruthlessly. The worldly-wise, thinking themselves to be at the zenith of incomparable achievement, may continue proudly to deride or ignore you. But, nevertheless, . . . "THIS IS YOUR HOUR."

SERMON SKETCHES

G. NUSSMANN

Second Sunday in November.

Topic: The Kind of Followers Jesus Desires.

Text: Luke 9: 57-62, "And as they went on their way, a certain man said unto him. I will follow thee whither-soever thou goest," etc.

Introduction: Throughout the length and breadth of the land the people think during these days of the Armistice signed thirteen years ago. Those who went through the great conflict, either on the battle fields or at home, will never forget it. How happy, yes how "nutty" people were that day! But they have taken matters quite seriously since then. What had been done to prevent the war? What could now be done that it "never again" occur? Only if the right kind of men came to prevail in the church, the one institution which avowedly stands unequivocally for peace, can there be hope.

1. Jesus needs farsighted followers. Enthusiasm is commendable. But it must have the proper basis. Somehow a follower must know the goal toward which Jesus himself goes and where his disciples would have to follow him: the transformation of the world of men into the Kingdom of God. A disciple must know something of the means which Jesus would employ. He must be willing humbly to learn the mind of Christ, and to pay the cost of discipleship. Jesus himself gave the example. At first a homeless wanderer he finally became an outcast. St. Francis of Assisi paid the costs by a life of poverty and service; others by ignominy, persecution, stigma. (Prof. McIntosh of Yale and Miss Bland were not granted U. S. citizenship because they placed the dictate of conscience higher than human law.)

2. Jesus desires resolute followers. Some people need be urged time and again. It seems that they find it very difficult to come to a decision for themselves. Slow to get into action. And yet they possess good qualities which would be of great use in the Kingdom. Therefore Jesus calls them. If only there were not so many excuses! Under certain circumstances it would be considered entirely proper for a man to leave his work and to attend the funeral of his father. Or he may rightly be the comfort of aged parents. But in the work of the Kingdom conditions may arise in which the otherwise dearest obligations must be set aside.

3. Jesus wants whole men. There are men who are attracted by the beauty and inward power of Jesus. They are quite willing to follow him. But there are also other interests which still hold

their attention. They feel that they can do justice to both. The fact is, however, that this cannot be. Once a man has cast his lot with Jesus there must be full allegiance if his life is to count in the Kingdom. A man may be a good fellow otherwise, but he is unfit to plow furrows into the acre of the world that the seed of the Kingdom may grow therein if his heart is not fully Christ's.

Third Sunday in November.

Topic: The Significance of the Sabbath Day.

Text: Mt. 12: 1-8, "At that season Jesus went on the Sabbath day through the fields," etc.

Introduction: We do not wish to go, at this time, into a discussion on the merits of the Jewish sabbath. We are, however, greatly concerned in knowing what the correct observance of the day of rest is. There is a variety of opinions and tendencies, from the wide open Sunday to that which is regulated by "blue law." We shall not pass in review the various opinions promoted but hold ourselves to a consideration of the principles pertaining to a sane observance of Sunday.

1. The sabbath is a day of rest. In the hustle of work especially as it is being demanded in the present day man is at times close to the point of breaking down. Just as a machine cannot be run continuously and here and there must be stopped and overhauled, so with human beings a day of rest once in a while is a physical necessity. Only one must beware of confusing rest with laziness.

The mind of man needs to turn from the usual pursuits of life and occupy itself with other thoughts. Especially is this necessary in the case of factory workers whose minds are busy with just one activity, day in and day out. Such people are in danger of famishing intellectually. And even if one's work is not so tiring and enervating, he should have change.

But it is especially the soul of man which needs one day in seven for the purpose of finding again its true center. The worries and cares in the workaday world have for their aim the outer welfare of a man and his family. The inner welfare is often forgotten or neglected.

2. The sabbath day is to be a day of activity; not a day of restrictions, but of liberty. The Old Testament sabbath was developed into an institution hedging the Jewish believer with countless restrictions. During the first three centuries of the present era the "Lord's day," our Sunday, was not a legal holiday but a day of joy, commemorative of the resurrection of Jesus and the outpouring of the Holy Spirit. Its observation was a privilege and not an obligation.

It is impossible to observe one day in which no one task is performed. In our complicated society many are kept busy, even on Sunday. We understand this. But on the other hand it seems that a great portion of Sunday workers are tied to work because of the thoughtlessness and inconsiderateness of their fellowmen. Every effort should be made to reduce Sunday work to a minimum.

Jesus was in the habit of attending the synagogue on the sabbath day. Communion with God and with his fellowmen was meat for his soul "Knew ye not that I must be in my Father's house." Going to church on Sunday is not a legal obligation, as was held in some English speaking countries not so long ago. But it is a moral obligations, or, rather, privilege. To satisfy an elemental longing as expressed by the disciples: "Lord, increase our faith" (Luke 17: 5) one owes it to himself to join the ancient psalmist: "How I went with the throng, and led them to the house of God." (Psalm 42: 4).

A sense often crippled in the development of man is the sense of beauty. One may use a part of the sabbath day for the purpose of feeding this sense, be that by roaming in the woods, or visiting some gallery of art, or reading a book or satisfying one's hunger for beauty in some other way. This may help to restore a balance lost during the toil of the week.

No man's life is complete who does not do good works; we do not mean good works done for the sake of merit or reward, but just for their own sake. The common man has little time for that during the week. But on Sunday he may visit the sick, join some party doing missionary work in the slums or in some public institution, or seek the company of one who needs his counsel. Christ "desires mercy and not sacrifice."

Conclusion: "The sabbath was made for man, and not man for the sabbath." In these words Jesus declared the principle of sabbath observation. Whatever serves the highest good of man, that may be done on that day. Thus has Christ wrought freedom for man from an ancient law. Yet he has supplanted this law by another: "For the Son of man is lord of the sabbath." Our freedom must be tempered by the Spirit of Christ. To him we are responsible.

Memorial Sunday.

Topic: The Glory of the Children of God.

Text: Rom. 8: 14-17, "For as many as are led by the Spirit of God," etc.

Introduction: When we think, on this day, of those of our loved ones who have passed out of this life we are naturally sad.

But that feeling should be supplanted by joy, for we are not like those who have no hope. We look beyond the immediate, and farther than the grave.

1. The children of God are led by the Spirit of God. The Spirit of God is, according to the experience of Paul, and of all true Christians, an entity, not naturally identical with his religious consciousness.

The Spirit of God leads God's children out of the bondage of sin and death into the freedom of new moral powers and into the life victorious. We may illustrate the change thus brought about when we think of the revolution in the lives of freed slaves (Uncle Tom). Every child of God has experienced the thrill of it, and the joy of being able to commune with God by the most endearing word: Abba. Believers have the assurance of the Spirit of God. By this we mean a definite communication by the Spirit to our spirit that we are God's children.

2. The children of God are assured of their glory. They are to be heirs of God, i. e. not so much of what God has as what he is. 1 John 3: 2; 2 Cor. 3: 18. If Christ is the image of the Father, they shall be joint heirs with him.

But they must be willing to suffer with God. To suffer is one of God's characteristics. He suffers the sins and the abuse of man. Out of this suffering are born his patience, his grace and mercy, his deep and abiding love. His children become most like him, when they follow the footsteps of Jesus.

In this mystical union with God, possible here and now, men have the pledge that human life once linked up with God cannot be severed again. This is the hope we have concerning those who have passed before us. In it we too glory.

Thanksgiving.

Topic: The Sacrifice of Thanksgiving.

Text: Ps. 50: 14, 15, "Offer unto God the sacrifice of thanksgiving," etc.

Introduction: At a time like ours in which there exists untold misery as a result of the depression and other causes, when there are millions of workers jobless, when crop failures and low prices haunt the farmer, it seems out of place to give thanks. But that is only one side of it. In the first place there is still a vast amount of good we enjoy. In the second place, the hardships we bear may be good in the core, if we take the right attitude toward them.

1. In the verses preceding our text God informs the people through the singer that he does not care for the sacrifice which is brought for its own sake. Since all the earth is his there is really

nothing that man could give him. One thing, however, God will accept, and that is the sacrifice of thanksgiving.

a. Man must approach the throne of God in the spirit of humbleness.

b. He must acknowledge the fact that he is utterly dependent on the gifts of God and that he has no right to demand anything.

c. A great moment in the sacrifice of thanksgiving occurs, when man beholds within and beyond the gift the giver. How many are there who take God's gifts as if they were self-evident! A mother once exclaimed about her idiotic son: "For seventeen years I have nursed him, and sacrificed wealth and health for him, and he does not even know me!"

2. Yet in some way a thankful heart must give expression to its gratitude. In the words of the psalmist a man must pay his vows to the Most High. In the O. T. we read e. g. of the vows of Jacob after his experience at Bethel, of the vow of Hannah, if God would give her a son, of the vow of the Nazarites. We too vow, at the time of our confirmation, every time we form a good resolution, or sing a song of consecration. God does not care so much to have men's gifts, he would have men.

3. God never demands without giving more in return. Grateful men are urged to call upon God in the hour of need. By their attitude toward God they open for themselves the floods of God's gifts. As they proceed from one delivery to the other their gratitude becomes exulted. God's power appears to them ever more wonderful. They glorify him.

1. Advent.

Topic: Levelling Human Society.

Text: Acts 2: 44, 45, "And all that believed were together," etc.

Introduction: "Der Mensch wird ald und wieder jung, und hofft immer auf Verbesserung," says a German poet. Expectancy is one of God's gifts to men. By it a man down in the dumps still thinks of the heights and plans to reach them. Expectancy is the keyword of the Old Testament. There was a looking forward for better times, and for a leader to guide into them. How anxious the people were to welcome him right: "The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level and the rough places plain: and the glory of Jehovah shall be revealed and all flesh shall see it together; for the mouth of Jehovah hath spoken it." Isa. 40: 3-5. The light

came. What a tragedy, they beheld it not! The light has continued coming and increasingly so. How many know it? Only "the pure in heart shall see God." This is the thought which shall underlie our deliberations during the Advent season. Heart and eye are a distance apart, and yet one influences the other. The heart must be right, if the eye is to have sight.

1. The divisions among men prove that the heart is not right. There are race and color, high caste and low caste, rich and poor, learned and unlearned; there are countless divisions even in religion. On the occasion of Pentecost people had come together, "Parthians, and Medes and Elamites" and others (Acts 2: 9-11). The great temple and the Holy City had drawn them. Then they had heard the preaching of Peter and the others. Through that a wonderful power had come into their lives. Their eyes had seen the glory of God in Christ. They believed. It was their common experience which knitted them together. All outer differences were forgotten.

Countless attempts have been made in the past and are being made at the present to bring men to one level. Kings have been discarded, democracies rule in their stead. Sovietism does not show favoritism. Gandhi would see the caste system in his country abolished. A five year plan may enthuse, but will not unite all Russians. The League of Nations may call nations to meet around the green table, but there will be big powers and insignificant ones. Might has not ceased to be right.

Not even in the Church of Christ all believers are together. We must have religious convictions, and they may vary. But in dealing one with another we should emphasize not so much the matter of belief as the fact; not the form, but the essence; not the head, but the heart; not the creed, but the Christ.

It is greatly encouraging to see that in spite of divisions Christians are learning to understand each other better. The levelling process is going on, not so much by the effort of one Christian to put the other on the same level with him as through the willingness of believers to let Christ draw them to a higher level where they may "see" clearer.

2. The early Christians expressed their faith through their love. They had all things in common. There was practical communism, resting on no philosophical basis, but having grown spontaneously out of their conditions and convictions. They willingly gave where the need was apparent. Through the centuries there have been movements (mostly revolutions) which aimed not merely to level the social standing of men, but also their possessions. Their central motive was: Take, and if necessary, by force!

Men say that the first Christian communism failed, and every other has followed or will do so. Be that as it may, Christ cannot enter fully into human relationships where there are glaring differences. If Jesus shall reign the Christian Church must find ways in which the old faith will enliven the hearts and make hands willing to share. Thus may men see God in their fellowmen.

2. Advent.

Topic: Raising the Spiritual Tone.

Text: Acts 2: 46, "And day by day, continuing steadfastly with one accord in the temple," etc.

Introduction: In last Sunday's sermon we heard that Christ's word: "Blessed are the pure in heart, for they shall see God" was to be the central thought in our devotions during this Advent season. In coming to believe in Christ, the Savior-Messiah, the first Christians had had a wonderful experience. Their lives had been changed at the very core. Living in an everyday world with the problem of satisfying every day needs they felt that they would be in danger of losing this new life which had become theirs. They took the right course to preserve what they had gained.

1. Each day found these Christians with one accord in the temple. To them as members of the Jewish faith the temple meant the grandest symbol and means of their faith. It became more to them since Jesus had hallowed it by his presence and his teachings. It is true, he had gone to his and their Father; but here they felt closer to the Father than anywhere else in the world.

It is an excellent habit to tear oneself away from everyday pursuits to attend the house of God at regular intervals. There really should be daily opportunity to visit God's house. Jesus went on mountain tops and into the desert to pray, yet he was in the habit of attending the synagogue and the temple. There are so many attractions which tempt Christians to forget about the house of God. A steadfast purpose like that of the first Christians will greatly raise the spiritual tone in the community.

It should be noted that these disciples were together "with one accord." The expression takes us into the realm of music. Each believer represents a sound, a person with individual outlook, particular gifts, special aims, yet each pitched in such a way that together there was beautiful harmony. It may be more difficult in our day to bring heterogeneous elements in the Church together, but after all, is there not still the same Spirit? Christ cannot have his way when there are discordant notes among his believers.

2. The religion of those early believers was not confined to the temple. The higher spiritual life into which they were led

by their communion with one another and God was carried into their homes and transformed their daily habits: "Breaking bread at home, they took their food with gladness and simpleness of heart." One of the greatest spiritual drawbacks in human life is the anxious thought "What shall we eat," etc.? Those disciples were relieved of this worry by the fact that they had all things in common. This probably at least partly caused their gladness.

There are people who say: Change the outward conditions of men, eliminate poverty, etc., and thus lay the foundation for a deeper spiritual life. But it is not matter which produces the Spirit, it is the Spirit which permeates and transforms matter.

3. Advent.

Topic: Lifting the Heart in Praise.

Text: Acts 2: 47a, "Praising God and having favor with all the people."

Introduction: We have seen so far that the pure in heart must bear God's love within them. Their spiritual life is continually nourished by close contact with God and fellow believers. Their experience is one through which a deep harmony prevails in their lives. It is quite natural that the expression of this harmony should be praise.

1. Praise comes from a feeling of gratitude. We find gratitude where men have received an unmerited gift or experienced great kindness. The early believers had belonged to the earnest seekers after truth. In the gift of a new life through Christ their search had been rewarded. Should one who has found the answer to the quest of his life not be willing to shout praises?

But often the first great experience pales. Other experiences crowd it out. There is danger of losing the joy and the power of spiritual communion. Adversities may come up. Instead of feeling at one with God and men we seem to be at odds with them. The spirit of criticism arises within and creates bitterness. The eyes which once had seen the glory of God only see the sinister sides of life. They become estranged from God and man.

Praising God must be more than an occasional emotional outbreak. It presupposes a clear eye which everywhere beholds the manifestations of God's love and care. It intimates that within there are kept alive those strings which vibrate in harmony as God's revelations touch them. It indicates not merely a review of the past and a recognition of the present good but an anticipation of still greater glory in the future. 1 John 3: 2, 3.

2. We need not wonder that men of such character found "favor with all the people." A happy man always finds a welcome.

"Smile, and the world smiles with you." And in this case it was not merely common happiness, but one which men intuitively felt as a happiness which radiated good.

Christians of today, in a world not so essentially different from that in which the early disciples lived, a world full of wrong and disappointment must keep their outlook bright. There are powers of good working in this world, and in and through them the Lord is coming to his own.

2. Advent.

Topic: Joining the Throng that Awaits the Lord.

Text: Acts 2: 47b, "And the Lord added to them day by day those that were saved."

Introduction: We have been privileged during the services of the season of Advent to observe Christ's early followers in their simple faith and wholehearted devotion to each other and their Master. In a way we have learned to love, to admire, and maybe envy them. We feel it quite natural that their number grew.

1. There must have been something very unusual about these disciples. The brightness of their eyes, the expression of joy on their faces, the loveliness of their actions, the hope of their outlook differentiated them from others. Perhaps we shall somewhat understand if we think of these last days just before Christmas. Here there is also joy, a joy not so much in the expectancy of what one is to get as much more in the anticipation of the joy which one desires to create.

People must have asked for reasons. The answers which were given merely clarified the impressions already made by the lives of the Christians. Whether these Christians kept a record of the souls they converted? They felt it was God himself that added "those that were saved."

Happy are those who know they are saved. In all vicissitudes, in struggles, in temptations, in sickness and death they stand on an everlasting rock, held by a mighty hand.

If we compare our missionary activity with the record of these early Christians what may we still learn? We should be unjust and ungrateful if we did not recognize the Spirit of God at work in our day. Yet, be our missionary at home or abroad, we may learn a great deal from the simple goodness which sprang so spontaneously from the lives of these Christians.

2. There soon came sad changes to that early group of followers. The very next chapter tells us of persecution. Just as there are people who have no ear for music so there are such to whom the harmonies of the spiritual world are but noise which

vexes their minds. There are, with the exception in Russia, no conspicuous persecutions of Christians in our day. But God's principles as proclaimed in Christ are being tested in the fire. Our social conditions, our economical situation, our political transactions, our international relationships still lack to a large extent the Spirit of Christ.

How much of the lukewarmness, shortsightedness, bigotry, and other sins of Christians may have contributed to these conditions? We need to humble ourselves so that Christ born in us again may fill us afresh with harmony, and joy, and power to transform the world.

Christmas.

Topic: "Unto us a Child is Born!"

Text: Isa. 9: 6, 7.

Introduction: The angel message: "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all people; for there is born to you this day in the city of David a Savior, who is Christ the Lord" would have been of little or no value to the shepherds if they had not been acquainted with this passage in Isaiah, and with other similar sayings of the Old Testament. As it was, the message reverberated in their hearts. We know the angel message by heart. The question is whether we obey and rise anxiously to seek anew the Christchild and rejoice with ever new meaning in the words: "Unto us a child is born."

1. Those who deeply feel the burden of the time past and present will somehow better understand the message. The old government, the past order of things have proved unsatisfactory. Yet, through it all there have been tokens of God's guidance. With the shepherds the words of the prophets, the sons of the psalmists, the worship in the temple, the history of the Jewish nation kindled new hopes in their hearts. Much more so have we fallen heirs to a past rich in tokens of a progress in godliness and righteousness. And the present, though dark enough, has still its high points. Christ's coming has not been in vain.

2. The son expected was to be the Messiah, the deliverer, to Isaiah from the yoke of the Assyrian, to the shepherds from the rule of the Romans, to us—from the tyranny of the spirit of the world. We observe that the struggle becomes of an increasingly inner and intense nature. The greater the task, the more glorious the character of the deliverer.

a. Analogous to the highsounding titles given to oriental rulers the Messiah is showered with names of honor, only that in this case name and essence correspond. He is truly the counsellor

whose counsel is unfailing. It is wonderful not in the sense of miraculous; it rather evokes the wonderment of men. (See the sermon on the Mount: blessed the poor, the hungry and thirsty, the mourners.)

b. He is the Mighty God, endued with divine power. ("My Father worketh hitherto, and I work.") He is able to lead his cause to victory.

c. He is everlasting Father. His attitude toward his people is not that of an absolute monarch, but that of a father never changing in his love for his own.

d. He is the Prince of Peace. Peace is the natural consequence of his wise and mighty actions. His peace is of a different nature from that of which men speak, a lull between conflicts. It means a condition in which men's relationships grow ever more wholesome. The development of the race may bring difficulties with it, the proper progress will be sure when the justice and righteousness of our zealous God prevail.

Conclusion: As yet, this golden age has not come. But Christmas time more than any other reminds all followers of the King that they must not fail to contribute their share that the song of the angels change from beautiful poetry into glorious reality:

"Glory to God in the highest,
And on earth peace among men
In whom he is well pleased."

Sunday after Christmas.

Topic: Proclaiming God's Lovingkindness.

Text: Isa. 63: 7-9, "I will make mention of the lovingkindness of Jehovah," etc.

Introduction: The Christmas message of goodwill and peace has just gladdened our hearts. It may be that as we look back into a page of Israel's history we shall by way of comparison add to our Christmas impressions.

1. The lovingkindness of God becomes manifest in salvation. In the Old Testament we find two typical examples: the emancipation of Israel in Egypt, and the return of the captive Jews from Babylon. In each case God provided leaders. But to the prophet it was God who saved the people.

In Christ Jesus, God has given to the world the Savior. At Christmas our eyes have been turned to the Christchild. Today we wish to concentrate on him who has given us Jesus, the God of "the great goodness" who planned the salvation of the world from "all the days of old."

2. God identifies himself with suffering, wayward mankind. Though unknown to men he is with them. "He was afflicted" in the misery of their captivity. That has been so, even when the sufferings have been the consequences of their transgressions. The same is still true in regard to us and our times. This is cause for praise.

Each Christmas season we are led upon the peaks of joy. For centuries we have heard the message that Christ is given to the world "to make all things new." And yet, the 'saved' are captured again by the old order of things. We forget all about "peace on earth among men of good will." What a different world this would be if all Christians would take their religion in earnest!

3. It is surprising that God does not relinguish his hold upon men. Not that he holds them by force like the bird of prey clutches its catch in its talons. He holds them like a mother holds her child, in the arms of love. Israel of old, all of men, are *his* people, *his* by make, and *his* by redemption.

We know of Israel's perversion. We feel guilty of apostasy ourselves. From the human aspect there may be no hope of better men and better conditions. Not so with God. He trusts his children that they "will not deal falsely." "So he was their Savior." It is not merely the burden of their sins and wrongs which leads God to save men but the conviction that beneath all waywardness, vice, and crime, they still are his children.

Conclusion: When men realize this "lovingkindness" they cannot but praise God. Singing praise is good, but acting praise is better. It leads into righteousness, and thus prepares for greater manifestations of God's love.

New Year's Eve.

Topic: How to Abide Forever.

Text: 1 John 2: 17, "And the world passeth away and the lust thereof," etc.

Introduction: The last hour of the last day will soon be on hand. We are in the act of bidding farewell to the old year. That indicates parting; under most instances parting is coupled with pain. Many a happy moment we should halt if we only could. But we cannot. We keenly feel our helplessness. For we do not abide.

1. We find it difficult to tear ourselves away from the ties we have formed in the past, with all that pertains to this world. Ponce de Leon is typical of all those who would preserve their youth. Countless is the number of those who apply all kinds of means to hide their age. Nor is this to be considered altogether

wrong. There is a proper emphasis on health and its preservation. We often hear: "Health is the greatest asset a man can have." But for the healthiest some time the death bell will be tolled. Even an iron man like President von Hindenburg finally feels the weight of age and care.

The world is of a transient nature. Since men are on one side a part of nature they too have no abiding place. The "lusts of the world" need not necessarily be the outstanding vices, though, of course, they are included. They are somewhat subtler. They comprise man's thoughtlife, centered in the affairs of this world, his anxieties and worries. It is to a large extent true: "What a man thinketh, that he is." He whose mind is busy with externals makes of his life a house of cards. Adversity will blow it down. Its place shall no longer be known.

2. To do the will of God means to abide. Before man can do the will of God he must know it. God's will is expressed in the laws of nature. It is manifest in the moral law, of which the ten commandments form the foundation. To know them is good, but not sufficient. More than intellectual grasp or consent is needed. God's will is interpreted in the person of Jesus. Fulfilling his will means abiding in Christ and Christ abiding in the believer, closely joined as the branch with the vine. (John 15). It does not mean a good deed here and there, but a life centered in heavenly places. Fruit there will be, but it will be in a personality upon which the Spirit of God has impressed his seal. Age brings no regret to such. The older a child of God gets, the more will he see beneath the transient in God's world the Spirit of God himself who abides.

New Year.

Topic: In Continual Communion with God.

Text: Ps. 73: 23-28, "Nevertheless I am continually with thee," etc.

Introduction: A day like this induces earnest men to do serious thinking. They are facing a new period with mingled emotions: what will it bring? Men of faith, however, will not tremble.

1. The true value of all things may be learned in communion with God. All other aspects present but distorting views.

a. The singer is puzzled by the prosperity of the wicked. It seems to him both an economical and ethical question. Goodness and prosperity would to his mind be better twins. But at best earthly prosperity is unstable. It is not able to produce true happiness.

b. The singer's puzzles are solved in the stillness of the sanctuary (v. 17). Away from the crowd, in companionship with God

comes to him the solution. He finds that prosperity may contribute to downfall. Jesus: "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12: 15). Earthly possessions are but a trust, and man is only a housekeeper.

2. To be "rich in God" and to become ever more so should be a believer's aim. It is not that he lay his hands upon the richness of God, but that God communicate himself to man: "Thou hast holden my right hand."

a. God illuminates the believer with his counsel. He endows him with ability to see God's plans, to be guided by a deeper insight, and to share in God's work.

b. God receives the believer to glory. The union of both cannot be severed by death—so much more so now, since Christ, who died and rose for men, has reconciled God and man. Heaven and earth may perish, flesh and heart (the outward and the inward man) may fail, God is the believer's strength and portion forever. Cp. Rom. 8: 31-39.

3. The man who has learned to enjoy life in closeness to God is anxious to lead others into the same happiness. He becomes a witness to tell the world of God's works.

Conclusion: There is no better resolution for the new year than to seek God's Kingdom and his righteousness first of all.

THE MECHANICS OF PREACHING

A. A. Susott

According to recent news items, certain preachers are endeavoring to emulate our worthy senators in length of speech. Such competition is uncalled for, wholly unnecessary, and doomed to defeat. No one could possibly outtalk a senator. It is not longer preaching that we need, but better preaching. Some preachers seem tempted to emulate Paul, who on one occasion at least, preached until after midnight. The dire consequences attending this extraordinary address apparently had its effect—we have no other record of Paul preaching overtime. In a recent convention of the Young People and Sunday School workers of the Indiana District, the question was put: "How long should a church service last?" and the unanimous answer was "One hour." That limits the preacher's time for his sermon to twenty or twenty-five minutes, which should be sufficient under all ordinary circumstances. If he can't deliver a worthwhile message in that length of time, he will not be able to use more time to advantage.

Only twenty minutes: precious minutes are these, for in these moments the pastor must in some manner effectively reach the hearts and minds of the audience. Too often he is poorly equipped for doing that, yet preaching is still a primary function of the minister. Men stand in the pulpit and talk, perhaps they even slip into oratory now and then, yet when the sound has died away there is no impression left upon the hearts and minds of the people. Sermons are not uniformly good, neither are they as bad as the preachers often make them. I have heard men deliver choice sermons in such a monotonous drawl that the whole effect was lost. I have heard preachers shout until the building cracked, and then throw away the point of the sermon by allowing the voice to sink to a gentle whisper, inaudible even to themselves. It is unfortunate that with our increasing educational requirements, so little attention is paid to the actual mechanics of preaching, to the effective delivery of sermons.

Three things are necessary in effective preaching: first, have something to say; second, say it; third, stop. That sounds trivial, but it really isn't, it is the basis, the foundation stone of all effective preaching. While this article is to be concerned primarily with the manner of saying what you want to say, some little attention needs to be devoted to the other two points. That last point for instance: Stop. In spite of all that has been said on the subject, there are still too many preachers lacking adequate terminal facilities. One is reminded of the incident Mark Twain tells about: the

time when, under the spell of the preacher's eloquence he was ready to give the five dollars he had with him. But the preacher kept on talking, until Mark repented more and more of his intended generosity, and finally when the collection basket did come around, he took a quarter out of it. A sermon should never be considered the final word on any matter. It should stimulate to further thinking, it should stop at the very time that the mind of the audience is tantalized into desiring more. We are to establish thinking Christian individuals, not wetnurse the entire congregation. Learn when to stop and how to stop. Stop effectively, but stop. Too often preachers are like engines that back and switch and puff around trying to get into the station. Meanwhile the passengers fret and forget the pleasant ride they had up to this point. Build for yourself adequate terminal facilities and learn how to use them effectively. More sermons are spoiled by failure to stop at the psychological moment than in any other way.

It seems self-evident that every preacher should have something to say. But does he? I think the great majority of our ministers do have a vital, burning message. On some Sundays it is not so vital as on others. Then it is better to sing a few more hymns, to add a bit to the liturgical part of the service and take less time for the sermon. There is no more pitiful sight than a minister of God stammering around in the pulpit with nothing to say and taking a half hour or more to say it in. Such an exhibition will hurt church attendance more than a half dozen good sermons will build it up. Read—study—think—interpret for your people the events of the times. Surely in such a stirring age as this there should be no dearth of sermon material. Show them how to walk in the light of eternal truths, even though the world about them be changing overnight. It is indeed possible for everyone to have something worthwhile to say.

Then say it. Recently a man came to me with a number of sermons. They were excellently written, and while not masterpieces of the pulpit art, they were good sermons. They showed real thought. Yet the congregation had asked him to resign because of his poor sermons. The sermons were not to blame, but the delivery of them was tragic. The good brother was inclined to drawl along in a monotonous sing song voice, without emphasis anywhere, no commas, no periods, no interjections, nothing but an indistinct murmur from beginning to end. All the marks used in writing should be discernible in a man's speech, and a few more. The human voice is a divine instrument, it can call men to war, and it can create peace; it can stir the emotions to fever pitch, and it can soothe the restless spirit. Men study for years how to play an

organ or any other musical instrument before venturing to play in public—but we just take it for granted that the human voice does not need attention. The great actors of a bygone age devoted years to improving the voice, and they were always seeking to better its tone qualities, to increase its range, and to vary the effects they could obtain with it. We too often think that what we say is so important it doesn't matter how we say it.

But it does matter profoundly. The average congregation may sit quietly in their pews while the pastor speaks—but he should not allow their mere physical presence to deceive him. Perhaps, if he could really see them, he would see one man slipping off to his business, another to the golf links, and another to the fishing hole. He would see one woman planning the meals for next week, another thinking of the next bargain day, and a third playing bridge. All these are within the range of the preacher's voice and it is part of his task to see that they stay with him—actually and not only seemingly.

To this end he ought to speak plainly at all times. This is essential if he wishes to hold the attention of the people. If they are at strained attention they soon tire and the minister preaches to himself. Plain speaking means to speak loud enough so that the man in the rear can hear without effort, and to enunciate clearly enough so that every man can understand. And that goes for every word spoken. A rather large number of ministers are inclined to emphasize important points in the sermon by breaking out into thunder and then subsiding into a mere whisper. In consequence the thought is lost. The same effect could be obtained by simply lowering the tone of the voice, deepening it—and continuing to speak clearly. There are too many preachers yielding to the temptation to whine and to use theatricals in the pulpit.

The power of the voice lies in the diaphragm. Its qualities, too, is largely determined by the proper use of the abdominal muscles. The diaphragm is that strong tissue which separates the lungs and the heart from that part of the anatomy known to many of us as the incipient or realized "German Goitre." These abdominal muscles need to be strengthened and trained until their use is automatic. That gives the voice a carrying power without noise or shouting. A good way to develop these muscles is to take a deep breath, hold it, push down and out and tap the region of the stomach lightly with the fingers. The emphasis on a word should be accompanied by a firm, outward movement of the diaphram. Once this control is gained, the effort of preaching, even to large audiences, is greatly reduced. It gives an assurance, a poise to the preacher himself and makes his message far more effective.

The man with a message always feels that it is a part of his very life. To him it is vital. But he should keep his own feelings under perfect control while in the pulpit. For the preacher to indulge in tears while preaching is a near-tragedy, it is nearly always fatal to effective preaching. If you want to cry about it—and some of us do sometimes—do it in your study. You will find that it creates a far greater effect than if you cry in the pulpit. Like the actor, the feelings of the preacher must be under absolute control. By means of them he is to sway his audience, the feelings are not to sway him. Your message is vital—deliver it as a vital part of yourself, but use the emotion of your audience. They are not touched by your emotion, quite often they are even offended by it. To become angry in the pulpit, to lose your grip upon yourself in any way, is to forfeit your power. You may enter your pulpit with fear and trembling, you may leave it and hide away even from your own wife because of the agony of your soul, but in the pulpit you are to be a man of reserve power, of iron self-control—you are there for others, not to indulge yourself.

Don't read your sermons. If the message is at all vital, you should be able to deliver it with the aid of a few notes at most. Your audience is capable of doing its own reading, what it wants from you is to catch something of your spirit, something of your vision, something of your power. You are to speak so as to be in actual contact with your hearers—eye to eye, mind to mind, heart to heart. You can't possibly establish this attitude by reading your sermon, no matter how carefully it may be written or how beautifully read. Write it before you give it, read it over and over if you will in your study, but when you preach you should be free of the written manuscript. The audience resents the preacher's dependence on something else.

The poise of the body is important, because it shows whether or not the speaker is at ease. Many men use the pulpit as a leaning post, and rest so heavily upon it that anyone in the audience with a speculative mind is inclined to wonder just how long it will be before the pulpit is crushed under the applied pressure. Gestures are important, but they must be a part of the natural emphasis of the sermon and not merely tacked on for effect. There is a tendency to develop certain gestures, or rather movements which often amuse, annoy or actually antagonize the congregation. One preacher of my acquaintance has a peculiar habit of reaching out his hand and placing it on the Bible. If he does that once during the sermon, he does it a hundred times. The young folks in the congregation sometime amuse themselves by betting how often he will make the stated movement in one minute. Nor does

pulpit pounding add to the emphasis or essential dignity of the sermon. About the only results are a sore hand and a disgruntled audience. Useless meandering back and forth is a token of lack of concentration and is the quickest known method of making an audience restless. Seeing you move makes them want to move too. A dignified pulpit manner devoid of affectation and vain mannerisms, a quietly correct use of hands and feet and eyes and body—these are the things that add to the sermon and make its delivery a delight to the audience.

Years ago a teacher of public speaking dinned unceasingly into my ears the advice that Shakespeare puts into the mouth of Hamlet: "Speak the speech I pray you, as I pronounced it to you, trippingly on the tongue; but if you mouth it, as many of your players do, I had as lief the town crier spoke my lines. Nor do not saw the air too much with your hands, thus; but use all gently: for in the very torrent, tempest, and (as I may say) whirlwind of passion, you must acquire and beget a temperance that may give it smoothness. * * * O! there be players that I have seen play—and heard others praise, and that highly,—not to speak profanely, that, neither having the accent of christians, nor the gait of christian, pagan, nor man, have so strutted and bellowed, that I have thought some of nature's journeymen had made men and not made them well, they imitated humanity so abominably." This is practical advice for preachers as well as for actors. Surely, if you have something to say it is worth saying well.

Practice emphasizing certain words. Note how the accent on one word or another in a simple sentence can greatly change the meaning and implications of that sentence. For instance: "She will sweep the room." Emphasize the first word: "*She* will sweep the room." It implies that there are others who might do it, but for some reason the choice has fallen on her. Try the second word: "She *will* sweep the room." Someone doubts that she will carry out the assigned task, and you assure him that she will. Take the third word: "She will *sweep* the room." There are other things that need doing, some one else may do the dusting, or polish the floor, but she will do the sweeping. Now emphasize the last word: "She will sweep the *room*." There are other things to be swept, but she will sweep the room. Be sure in your own mind what it is you want to say, then say it in such a way that the hearer is in no danger of misunderstanding you.

Of course, there are many disappointments in preaching. I have written of only a very few of the things that go to make up the mechanics of preaching in the hope that it might lead to self-criticism and improvement. The road to self-betterment is never

an easy road to travel. It takes effort, it takes practice, it takes patience until the desired results are attained—and we soon discover that we are pursuing a flying goal. One improvement suggests another. But it is worth all it costs, for every sermon, whether poor, medium or good, is made more effective by good delivery. True, people will not always do as we say, even though we say it powerfully. Do not be too disappointed if your success is somewhat less than that of Jimmy, who took his sweetheart to the beach one day. Looking out over the restless expanse of sea, he was deeply moved and in a sonorous voice he quoted the lines: "Roll on thou deep and dark blue ocean, roll." His sweetheart looked out over the waters, then pinched her companion's arm delightedly: "Oh Jimmy, it's *doing* it!" It's worth a great deal to be able to speak so convincingly.

THE MISSIONARY APPEAL OF THE EARLY CHRISTIAN CHURCH, AS REFLECTED IN THE LETTERS OF PAUL

By Manfred Manrodt

It is one of the most interesting studies in history and in religion and one of the most fascinating problems in the philosophy of religion, to find the causes for the victorious march of Christianity. In spite of seemingly insurmountable obstacles and right through the deathly struggle with competing religions Christianity has forged ahead; in spite of "dark ages" and violence done to it, its message is ever and again vitally asserting itself. It is not the purpose of this paper to repeat what Harnack is offering in his "Die Mission und Ausbreitung des Christentums . . .", but to point out the causes of the first widespread appeal of the Christian message as it becomes evident with the letters of Paul serving as the documentary basis.

Paul was not the only one and neither was he the first to preach the gospel of Jesus Christ. He was not even the organizer of the mission work in which he came to take the leading part. In all probability he was not its most popular representative. Much in his writings is difficult, some things even obscure, and that the popular mind did not grasp his message in all its daring greatness is evident from the fact that he had to defend his position at the very time of his ministry even among Gentile Christians. In the epistle of James, furthermore, we find an altogether different emphasis, which presupposes the misunderstanding of Paul's message. Still Paul is the one, great, outstanding figure of the early missionary activity and of him alone do we possess a goodly number of recognized writings so that we are on solid ground with these letters. And they are a veritable mind for source-material for, besides the direct teaching, we have in them innumerable references to the struggles of and the conditions prevailing in the early Christian communities, from which we can gather the popular appeal of the early Christian preaching.

It is one of the great paradoxes of history to find the religion, whose message was "unto Jews a stumblingblock and unto Gentiles foolishness," become the most popular way unto salvation. This message was professedly opposed to the science of its day (1 Cor. 1: 17ff.), its acceptance entailed severe control of one's physical nature (Gal. 5: 24), the earthly rewards of the most ardent preachers of the faith seemed only deepest distress (Rom. 8: 36) so that the apostle confesses to the Corinthians: "If we have

only hoped in Christ in this life, we are of all men most pitiable" (1 Cor. 15: 19). And still the salvation proclaimed by the Christian missionaries has brought peace and comfort and strength and genuine joy to untold numbers, counting not the martyr who cheerfully laid down his life for the gospel, but the multitudes from the first century on down to our day, who are patiently toiling and battling under oppressive conditions, the multitudes who have found in it the answer to the problems of their life and the longings of their hearts.

What were the causes for this appeal? What is it that persuaded men to accept and hold to the Christian message. There are many answers, but one is paramount to such a degree that we could be satisfied to possess this one alone, and that is *the compelling truth* of the gospel. A Mithra cult could make similar promises, emperor worship could contest the place of Christianity with all the imperial power at its command, but there was something compelling in the Christian message, which irresistibly gripped men. Paul confesses to this power in the classic words: "I am persuaded, that neither death, nor life, nor angels, nor principalities, not things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8: 38f.). Paul had studied the Scriptures (Gal. 1: 14a); on the way to Damascus the risen Lord had appeared to him; Paul had resisted and found it impossible to persist in his opposition (comp. Acts 26: 14b). God had revealed himself and in more than one way and this revelation had become a matter of experience with Paul. When he therefore calls the gospel "a power unto salvation" (Rom. 1: 16), it is not merely the expression of a belief, but of living reality. Only on this basis can we understand the profound, inner urge, the burning zeal of the apostle to go out and proclaim his message (1 Cor. 9: 16b).

We find in the epistles of Paul what in History of Religion has somewhat derogatively been called "the pessimism of the Hellenistic age": the deep consciousness of sin and guilt, of the futility of one's own efforts, of the evil and imperfection of the world. This is met by the apostle by proclaiming the conquest of sin (Rom. 6: 6), deliverance in the day of wrath (1 Thess. 1: 10), and by pointing to the life to come, where divine glory and the redemption of suffering creation shall be revealed to all who believe (Rom. 8: 18ff.). But the mystery cults are offered a blessed hereafter and their initiates received an earnest of the bliss to come in the ecstatic vision at the end of initiation. Yet the most mysterious rite of initiation and the most thrilling experience could not hold out for-

ever against that compelling truth of the gospel, which expressed itself in *bold intolerance* of all other cults and religions. All other deities were simply rejected as idols (1 Thess. 1: 9; Gal. 4: 8; 1 Cor. 8: 4ff.); philosophy was conceived under the aspect of leading people astray (Col. 2: 8); the Christian missionary's message and it alone is the Word of God (1 Thess. 2: 13; Gal. 1: 11); he does not preach in the power of worldly wisdom, but is given profound spiritual knowledge by his Lord (1 Cor. 2: 10, 12, 16).

The apostle's claim of authority was not offered as a bald assertion, however, but was based on the *historicity* of the gospel and was centered in the person of the saviour. There was a distinct appeal in the historical as over against the myths of the cults or the systems of the schools of philosophy. We need only note the effect of verse 14 in the otherwise philosophical Prologue of the Gospel of John. There is but little reference to the historical Christ in the letters of Paul, but it appears that in his preaching he followed what may be termed "the standard method" of the early Christian missionary, who mainly rehearsed the suffering and death of Jesus. To the Corinthians he explains that he had determined not to know anything among them save Christ and him crucified (1 Cor. 2: 2), and the Galatians he addresses as such "before whose eyes Jesus Christ was openly set forth crucified" (Gal. 3: 1). Paul preached the living Christ, whom he had seen (1 Cor. 15: 8) and who was directing and guiding his activity (Gal. 2: 2).

There are also several other points in the early Christian preaching, which are more or less external to it, but which did have a bearing on its popular missionary appeal. They show that in *language and expressions* the early missionaries adapted themselves to their day, the gospel was presented in terms colloquial in the Hellenistic world. The several Greek dialects had been fused into one common language, the Koine, with perhaps a preponderance of the Attic dialect. In this popular language a higher, literary form is distinguished from the language of commerce, that of the store and the harbor. The language of the New Testament varies, but Paul speaks artlessly, as it flows from his full heart, and it is the language of the common man. His letters—they are not "epistles," i. e. they do not follow the literary art form—as they were written at the end of a day of hard work or dictated in the intervals between hurrying from one place to another, appealed to the common man.

His thoughts the apostle expressed also in the concepts of his day. He borrowed "conscience" from his philosophical contemporaries and a verse like Romans 8: 28, regardless of Paul's own meaning, had a meaning to everybody when Stoicism was popular.

In the same way Paul fashioned some of his ideas in the forms given by the mystery cults. One is baptized "with Christ into his death" (Rom. 6: 3ff., Col. 2: 12) and once Paul reinforces his claim on the resurrection by "the fellowship of his (Jesus') sufferings" (Phil. 3: 10). These things had a clear meaning in their day and helped to bring the gospel closer to the common man.

And the gospel story was simple. Paul often speaks of a "mystery," but he expressly points to the simplicity of his message (1 Cor. 1: 17). It was an artless presentation of certain facts and surrender to God on the basis of these facts was the only requirement of the Christian missionary.

Possibly of greater importance than the adaptation in language, and pointed out by some students as the deciding factor in the widespread acceptance of Christianity, was the practical expression of the new faith, the social bond of the Christian congregation, which already Paul had insisted upon and which Harnack has described at great length in his chapter on "Das Evangelium der Liebe und Huelfleistung" in his book on "Die Mission und Ausbreitung des Christentums." It broke down all race and class distinctions (Gal. 3: 28, Rom. 10: 12f., Col. 3: 11, Phil. 15f.) and opened the way for a world-wide appeal. This bond itself was purely religious, however, their unity being compared to the unity of the members of a body which is Christ's and of which Christ is the head (1 Cor. 12: 27; Rom. 12: 5; Col. 1: 18); the apostles are the fellow-workers of God and the congregation is God's building (1 Cor. 3: 9); all Christians enjoy intimate fellowship with their Lord (1 Cor. 1: 9). Yet we need not deny that to many people there may have been a strong appeal in the practical fellowship of the Christian Church, which is often mentioned by Paul and fostered by him especially in his great collection for the poor and distressed fellow-Christians in Jerusalem. Like members of one family they should freely share all things and participate even in each other's joys and sorrows (Rom. 12: 15). Paul was sorely disappointed when this solidarity was not sufficiently developed in the congregation at Corinth to have their legal difficulties settled by men of their own group. In the day of practical need as well as at occasions of moral weakness the Christians were expected to stand by each other (Gal. 6: 1f.; 2 Thess. 3: 15; Rom. 15: 1) and by means of these ideals the Christian brotherhood became a real force, which naturally proved a strong attraction to the unbeliever.

Incidental with the first Christian Church there was also the intimate bond and mutual confidence which arises from the equality of its members. This was true in spite of marked social differences.

Of this we have the striking illustration of Paul's beautiful appeal to Philemon on behalf of his run-away slave Onesimus (Phil. 16). In the services of the congregation all members alike had the privilege and even the duty to contribute for the common edification (1 Cor. 14: 26ff.). People are also more willing to listen to those of their own class and Paul assiduously kept himself on the level of his converts, disavowing any claim of wisdom or power of oratory (1 Cor. 2: 3f.; 2 Cor. 11: 6a).

Whereas this article is intended primarily as a biblical study, it may also serve as a practical inspiration in the work of the pastor. The writer was tempted to draw parallels to the work of the present day in almost every paragraph, but a word of conclusion may suffice. In a day where "the foolishness of preaching" (1 Cor. 1: 21) still expresses popular judgment and where one is often tempted to substitute more acceptable subjects from the periphery of religion, it is a worth-while reminder that there is power in the word of the cross. Philosophy and ethics may prove more tangible to some classes of hearers, the building of the Church or the reorganization of society may appear more realistic at times, the basic human need still is the reconciliation of sinful man to the holy Lord of creation, and the way of Paul of a certain intolerance and the glowing zeal for the gospel as the only power unto salvation may still be the way to win the nations unto Christ.

Das Gewissen und seine Bedeutung für die theologische Ethik.

Von Professor Dr. R. Grützmacher.

Die Lehre vom Gewissen hat in der philosophischen und theologischen Ethik große Aufmerksamkeit gefunden und darum in allen Zeitaltern der Geschichte eine eingehende Behandlung empfangen. Infogedessen muß der eignen systematischen Bestimmung des Gewissens und seiner Bedeutung für die christliche Sittlichkeit eine Skizze der geschichtlichen Entwicklung vorangehen, die aber nur die hauptsächlichsten Wendepunkte zu berücksichtigen und in eine Charakterisierung der verschiedenen Gruppen der gegenwärtigen Auffassung des Gewissens auszulaufen hat.

Ia.

Im kanonischen Alten Testament kommt das Wort und der zusammenfassende Begriff des Gewissens überhaupt nicht vor, so gewiß in ihm auch einzelne Vorgänge beschrieben werden, die wir dem Gewissen einordnen. In den Apokryphen wie in der Weisheit Salomos und erst recht bei Philo kommt das Gewissen weit häufiger vor und spielt eine viel größere Rolle. Im Bezug auf das Neue Testament ergibt sich, daß Syneidesis, „abgesehen von der unechten Perikope Joh. 8, 9 nur bei Paulus vorkommt (mit seinen Reden in der Apostelgeschichte 23mal) und in dem ihn nächstverwandten Schriften: Hebräerbrief (5mal) und ersten Petri (3mal). Das Wort gehört nicht der Sprache der Urgemeinde an und berührt daher Joh. 8, 9 wie etwas Fremdartiges und Apokryphes." (Th. Zahn.) Die meisten dieser neutestamentlichen Stellen beziehen sich gar nicht auf das Wesen des menschlichen Gewissens als einer natürlich sittlichen Anlage, sondern vielmehr auf den Reflex, den die christliche Erlösung im Menschen hervorruft, indem sie das Gewissen reinigt oder den Menschen ein gutes Gewissen schenkt. Ein wenig ausführlicher vom Gewissen des natürlichen Menschen handelt nur Röm. 2, 14. Nachdem Paulus festgestellt hat, daß Heiden auch Gesetzeswerke tun, obwohl sie das mosaische Gesetz nicht besitzen, sondern auf Grund eines eigenen inneren Wesensbestandes, den ihnen Gott ins Herz schrieb, nennt er als ein zweites, ihre Sittlichkeit bestätigendes Zeugnis: das Gewissen. Dieses Zeugnis vollzieht sich in der Form, daß die Gedanken einander anklagen und entschuldigen, „denn auch der gewissenhafte Mensch findet, wenn sein Gewissen sich regt und seine sittliche Reflexion auf seine eigene Person, auf ihre einzelnen Handlungen und deren Motive sich richtet, keineswegs immer sofort ein sicheres Urteil, bei dem er sich beruhi-

gen kann. Das Gewissen hält Gericht noch über das Gewissen." Zahn.) **Paulus schreibt dem natürlichen Menschen Gewissen oder die Fähigkeit sittlicher Reflexion zu, die aber keineswegs stets eine zutreffende und zudem eine durchaus individuelle** (1. Kor. 10, 29 und 8, 10) **ist.**

Die in dieser Paulinischen Gedankenbewegung sich geltend machende Tendenz neben die Bekundung des sittlichen Gotteswillens im objektiven Gesetz eine mehr subjektiv-individuelle Instanz für das sittliche Leben zu stellen, prägt sich in der außerchristlichen Entwicklung der **ausgehenden Antike** mit aller Deutlichkeit aus. Die Stoa, vornehmlich Seneka, pflegte die Lehre vom Gewissen. Von dieser stoischen Auffassung wurde die **Lehre der alten Kirche** stark beeinflußt. **Sie identifizierte das Gewissen mit dem Dekalog, der dadurch zum angeborenen natürlichen Sittengesetz wird.** — Die mittelalterliche Scholastik unterschied ein gesetzgebendes und ein richtendes Gewissen. Ersteres enthält die unfehlbaren inhaltlichen sittlichen Prinzipien, letzteres wendet diese allgemeinen Normen auf die einzelne Tat an. — In der Reformationszeit hielt zwar **Luther** auch an dem Gedanken eines dem Menschen angeborenen Gewissensgesetzes fest, das inhaltlich dem Dekalog sehr nahe kommt. Allein nach seiner Meinung blieb die erbsündige Verderbtheit nicht ohne Einfluß auf dieses Gesetz, und zwar nicht nur auf seine praktische Durchführbarkeit, sondern auch auf seine Erkennbarkeit für den natürlichen Menschen: „Wiewohl der Teufel die Herzen so verblendet und besitzt, daß sie solch Gesetz nicht allzeit fühlen." Er sieht darum in dem Sittengesetz weniger den Besitz einer positiven natürlichen Sittlichkeit, als vielmehr das auch den gefallenen Menschen gebliebene Verlangen nach der wahren Sittlichkeit. Die eigentliche Bedeutung des Gewissens kommt für die Reformatoren erst bei der Entstehung des Christenstandes zum Ausdruck, wobei sich sowohl die richtenden wie die rettenden Wirkungen Gottes in den „perterrefactae conscientiae" wie in ihrer „consolatio" reflektieren. **Infolgedessen gilt als reformatorische Forderung, dem Gewissen im Unterschied zu allen menschlichen Autoritäten zu folgen, aber doch nur dem durch Gottes Offenbarung normierten und erleuchteten Gewissen.**

Ib.

In der neusten Zeit lassen sich drei **Haupttypen** in der Auffassung des Gewissens unterscheiden. Die erste hält sich der bisher geschilderten Lehrform sehr nahe, während die zweite unter empirisch naturwissenschaftlichen Einflüssen im Grund das Gewissen als besondre sittliche Erscheinung leugnet. Die dritte Auffassung erstrebt eine Vermittlung. — Die erste Auffassung sieht im Gewissen nicht nur eine angeborene formale, überall identische Funktion, die zur

Unterscheidung und Beurteilung von Gut und Böse anleitet, sondern schreibt ihr auch eine gleichbleibende inhaltliche Bestimmtheit des Guten und Bösen zu. Diese wird zwar bei den neueren Ethikern nicht mehr so reichhaltig und konkret aufgefaßt wie in der älteren Zeit, wo man Gewissensinhalt und Dekalog einfach identifizierte. In der populären Auffassung herrscht die Meinung noch immer vor, nach welcher das Gewissen die objektiven sittlichen Normen in gleicher Weise bei allen Menschen enthalten soll und Gott schon durch das Gewissen allein unfehlbar seinen Willen offenbart. Allein die kulturgeschichtliche Beobachtung der verschiedenen Völker und Zeiten lehrt mit aller Deutlichkeit, daß ein ganz differenter Inhalt als Gewissensforderung geltend gemacht worden ist. Schon ein in der Geschichte des Heidentums wohlbewanderter lutherisch-konfessioneller Ethiker wie Wuttke konnte darum vor Jahrzehnten schreiben: „Die weitverbreitete Behauptung, daß das natürliche Gewissen an sich rein und bei allen Völkern übereinstimmend sei, ist einer der oberflächlichsten und unwahrsten Sätze und setzt eine Unkenntnis der sittlichen Anschauung der nichtchristlichen Völker voraus, die man in der Wissenschaft wenigstens nicht mehr vermuten sollte. Es gibt kaum eine Sünde, die nicht bei einem oder dem andern Volk als rechtmäßige Handlung, manchmal sogar als Tugend betrachtet würde: Diebstahl, Raub, Mord, selbst Meuchelmord, Kindermord, Treulosigkeit, Grausamkeit gegen Besiegte, Hurerei, Ehebruch werden bei vielen heidnischen Völkern zum Teil bei den höchstgebildeten für erlaubt gehalten."

Zu diesem geschichtlichen Beweismaterial gegen die besprochene Theorie von dem Gewissen kommt aber weiter der psychologische, von jedem zu beobachtende Tatbestand des **irrenden** oder **unsicheren Gewissens**, auf den schon Röm. 2, 14 hinwies. Er läßt sich nicht einfach mit dem Philosophen Fichte ableugnen. Vielmehr sind Revolutionen aus Gewissensmotiven und nicht minder Reaktionen aus ihnen erwachsen. Der eine fühlt sich gewissensmäßig dazu getrieben für seine Ehre mit der Waffe in der Hand einzutreten, während des Anderen Gewissen die gleiche Handlung als Sünde bezeichnet. Aber auch unser eigenes Gewissen beurteilt dieselbe Tat ganz verschieden; in unsrer Jugend kann unser Gewissen uns zur Opposition treiben, und wenn wir reifer geworden sind, verlangt dasselbe Gewissen ein Eintreten für die alte Wahrheit. **Infolgedessen muß die Auffassung des Gewissens, die es als unfehlbaren Gesetzgeber auch für den Inhalt des sittlichen Lebens und nicht bloß als Richter über Gut und Böse ansieht, aufgegeben werden.**

Das tut nun eine zweite, an die ältere empirische Psychologie und Philosophie Englands und Frankreichs anknüpfende Theorie so gründlich, daß sie im Gewissen keinerlei spezifisch sittliche Erschei-

nung selbständiger Art sehen will. Sie sucht das Gewissen aus vorsittlichen Erscheinungen restlos zu erklären. Das hat besonders der Philosoph Nietzsche in der „Genealogie der Moral" und „Jenseits von Gut und Böse" versucht. Danach hat es in der Menschheit eine Zeit gegeben, wo die Gewissensvorgänge noch nicht existierten, sondern nur der egoistische Maßstab der Nützlichkeit und Schädlichkeit verwendet wurde. Dieser Maßstab wurde in den kommenden Generationen teilweise vergessen und es entstand die Annahme, daß einige Betätigungsweisen des Menschen an sich schlecht oder gut ohne Rücksicht auf ihre Wirkungen seien. So wurde aus Nützlich und Schädlich das Begriffspaar Gut und Böse und die mit ihm arbeitenden Gewissensvorgänge.

Allein es ist ein äußerst wunderlicher ja völlig unvorstellbarer Gedanke, daß die utilitaristischen Motive für die Bewertung einer Reihe von Handlungen vergessen sein sollten, während sie uns bei den übrigen bewußt bleiben. **In Wirklichkeit sind die moralischen Urteile gerade das Gegenteil einer Bewertung nach den Maßstäben von Nützlich und Schädlich.** Der Mensch erkennt manche Handlung als durchaus nützlich an und das Gewissen nennt sie doch schlecht; dieses bezeichnet eine andre Tat als gut und der Verstand findet sie doch höchst unpraktisch, ja schädlich für Karriere und Genuß. Gut und Böse aus Nützlich und Schädlich abzuleiten ist gerade so naheliegend und aussichtsreich als Feuer aus Wasser durch Vererbung zu erklären.

Aber auch das in der Gegenwart vertretene Verständnis des Gewissens als Ausdrucksform des Gattungswillens und der gemeinsamen Sitte im Unterschied zu den individuellen Neigungen des einzelnen Menschen gleitet oberflächlich über die spezifische Eigentümlichkeit der Gewissensvorgänge hinweg. Denn das Gewissen trägt durchaus individuellen Charakter und ist das Organ, mit dem sich jemand vom Gattungswillen und der allgemeinen Sitte befreit und ihr gegenüber in Opposition tritt. Gerade bei Reformatoren wird das Gewissen besonders lebendig. **Die rein natürliche Erklärung und die Beseitigung der spezifischen Eigenart des Gewissens als Richter über Gut und Böse gelingt nur, wenn man die Gewissensvorgänge wirklichkeitswidrig leugnet oder falsch versteht.**

Eine dritte Auffassung des Gewissens sucht zwischen den beiden zu vermitteln. Im Gewissen soll sowohl eine beharrende spezifisch sittliche Richtertätigkeit, wie die Wandelbarkeit, ja Fehlbarkeit seiner inhaltlichen Gesetzgebung anerkannt werden. So sagt Rudolf Kittel: „Ist der Inhalt der Gewissensaussage, die einzelnen Gebote, das Wechselnde und Zufällige, so wird als das Feststehende und Notwendige nur die Form derselben, die Gewissensaussage über-

haupt, als ein dem Menschen eingepflanztes Bewußtsein seiner unbedingten wirklichen Bestimmung und damit des Unterschiedes von Gut und Böse übrig bleiben." Diese Auseinanderhaltung von Form und Inhalt beim Gewissen dürfte am besten den wirklichen Tatbestand erklären. **Das Gewissen ist nicht Gesetzgeber, sondern nur Richter;** es leitet an, einen unbedingten Unterschied zwischen Gutem und Bösem, zwischen Handlungen, die gebilligt und solchen die gemißbilligt werden, zu machen. **Daß** es einen Unterschied zwischen Gut und Böse gibt, lehren uns die Gewissensvorgänge, aber **nicht, was** das objektiv Gute und Böse ist. Die Gewissensinhalte erwachsen in der Geschichte; zuverlässig und autoritativ enthält sie nur die in der Geschichte offenbarte absolute Religion. Darum schafft auch das Gewissen objektiv Wahres nur, wenn es — wie Urchristentum und Reformation bezeugen — die christliche Wahrheit oder das Wort Gottes seiner Urteilsbildung über Gut und Böse zu Grunde legt. **Die Bedeutung des Gewissens besteht darin, daß sich eine absolute sittliche Form im Christentum mit dem absoluten religiös-sittlichen Inhalt verknüpft.** In diesem Verständnis liegt seine Bedeutung für die theologische Ethik.

II.

Eine Beschreibung und Definition der Gewissensfunktion würde sich am einfachsten gestalten, wenn man sie als eine besondre psychologische Funktion und Anlage aufzufassen vermöchte, die zu den übrigen als eine neue hinzutrete, etwa als vierte zum Denken, Fühlen und Wollen. Aber damit wäre in Wirklichkeit nichts erklärt, sondern nur ein neuer Grenzbegriff hinzugefügt. Dazu aber wird man sich erst entschließen, wenn das Gewissen nicht genügend als eine Modifikation der bekannten seelischen Grundfunktionen und ihres Verhältnisses zueinander verständlich wird. Das aber ist nicht der Fall, sondern „das Gewissen entsteht durch ein eigentümliches, gleichzeitiges Zusammentreffen der drei geistigen Funktionen, und es bedarf damit zu seiner Erklärung nicht der Annahme eines neuen rätselhaften Elementes in unserm Geist, sondern nur einer eigentümlichen Mischung der alten Faktoren und Elemente zu einem neuen und eigenartigen Gebilde." (Kittel.) Dies Urteil bestätigt eine nähere Analyse der Gewissensvorgänge. Die meisten Inhalte unsers Denkens und Handelns, wie etwa das Wissen bestimmter Vokabeln oder die Erlernung einer Sprache begleiten wir mit keinem besondern persönlichen Wertgefühle. Dagegen erwächst aus andern Ideen und Handlungen zugleich ein Gefühl und Urteil, das sich auf den Wert unsrer gesamten Persönlichkeit bezieht. Dies wird etwa der Fall sein, wenn wir einen uns nahe stehenden Menschen plötzlich und grundlos lieblos behandeln, dann sinkt im eigenen

Gefühl und Urteil der Persönlichkeitswert. Umgekehrt, wenn wir unsre Berufsaufgaben erfüllt haben, denn wird ein Gefühl und Urteil der Billigung wach, das die ganze Persönlichkeit hebt. **Die Gewissensvorgänge haben zunächst ihre Eigenart darin, daß sie sich auf den Wert der Persönlichkeit beziehen,** ihn mehren oder mindern. Der Maßstab, der dabei zur Verwendung kommt ist das eigene höchste Lebensideal oder es sind die für die Persönlichkeit als maßgebend erkannten obersten Normen, mögen diese nun aus Natur oder Geschichte oder Offenbarung entnommen sein. Das Gewissen stellt im Gefühl und Urteil fest, ob die Persönlichkeit in ihren Handlungen diesen Maßstäben entsprochen hat oder nicht und fällt danach ein anerkennendes oder absprechendes Urteil. **Das Gewissen bezieht sich auf die Normalität des Menschen unter Anwendung seines eigenen Lebensideales.** Ist das aber der Fall und handelt es sich hier jedesmal um das Ganze und Letzte, so ist verständlich, daß diese Gefühle eine besondere Stärke und diese Urteile zum Unterschied zu allen andern eine einzigartige Schärfe erhalten.

Die Gewissensvorgänge treten zwar nach einer einzelnen Handlung auf, aber sie bestimmen deren Verhältnis zu der ethischen Grundrichtung der ganzen Persönlichkeit. Mit besondrer Klarheit machen sie sich in dem Fall geltend, wo dieses Verhältnis ein negatives ist, in der Form der Schuld und Reuegefühle. Gewiß kann auch die Normalität einer Handlung sich in Gefühlen und Urteilen der Billigung reflektieren, aber diese pflegen nicht so ausgeprägt zu sein wie im entgegengesetzten Fall. Das ist wohl begreiflich. Das Normale fällt niemals in demselben Maße auf, wie das Anormale. Gesundheit des Leibes pflegt für gewöhnlich kaum empfunden zu werden und nur in besonderen Fällen ein wohliges Kraftgefühl auszulösen, Krankheitserscheinungen dagegen machen sich meist schon in ihren Anfängen und selbst bei geringer Schwere geltend. **So tritt das Gewissen als verurteilendes und böses kräftiger hervor, denn als billigendes und gutes. Alle die bisher beschriebenen Gewissensbewegungen können in der Formel der „conscientia consequens" zusammengefaßt werden, in dem die Gewissensbewegung als eine der Tat nachfolgende charakterisiert ist.**

Es gibt aber auch noch einen zweiten Kreis von Gewissensbewegungen, die man als „conscientia antecedens" bezeichnet hat, das heißt als solche innere Vorgänge, die der einzelnen Tat vorangehen und auf sie durch entsprechende ethische Antriebe hinleiten. Das Gewissen gewinnt vorschreibenden und antreibenden Charakter. ein Sollen geht von ihm aus. Auch hier ist das Merkmal der Gewissensvorgänge, daß sie uns die beabsichtigte einzelne Tat im Verhältnis und Licht unsers Persönlichkeitswertes erkennen lehren

oder daß sie an unserm sittlichen Ideal gemessen wird. Im Gewissen handelt es sich daher um Antriebe, die von den sittlichen Normen ausgehen und um deren Anwendung auf die einzelne Handlung. Das Gewissen gibt zwar nicht inhaltlich die Gesetze, zieht aber aus diesen die Konsequenzen und sagt, wie ihnen entsprechend gehandelt wird oder gehandelt werden soll.

Wenn die Gewissensvorgänge sowohl in ihrer der Tat nachfolgenden wie vorangehenden Form einen so absoluten Charakter tragen und keine Widerrede dulden, wie das erfahrungsmäßig der Fall ist, so ist der Tatbestand durch die bisherigen Ausführungen noch nicht genügend erklärt. Es ist nicht recht begreiflich, wie kleinmenschliche und oft sogar falsche Ideale derartig starke Reaktionen auslösen. Verständlich wird dieser Tatbestand erst in dem Augenblicke, wenn man in und durch alle diese relativen Ziele und Ideale das Absolute selbst wirsam denkt. **Das Gewissen ist mit seinem Ueberschuß an Kraftleistung eine Fragestellung an den Menschen, ob er nicht das Absolute suchen und zum Maßstab seiner Persönlichkeitsbewertung und zum Inhalt seines Ideales machen will.** Hier wird der Wahrheitskern der Anschauung, daß im Gewissen die Stimme Gottes gegeben sei sichtbar. Sie ist nicht in dem Sinn zutreffend, daß Gott dem Menschen im Gewissen unfehlbar seinen Willen verkündige, sodaß er einer besonderen Offenbarung Gottes nicht mehr bedarf. Im Gewissen richtet vielmehr Gott nur eine Frage an die Menschheit und gibt ihr den Antrieb, in welcher Richtung die Antwort zu suchen sei. Er begleitet ihre relativen Verfehlungen und Ideale mit absoluter Verurteilung und einem unwiderstehlichen „Du sollst," um damit im Menschen ein Verständnis, eine Sehnsucht nach dem Absoluten anzuregen. Das natürliche Gewissen ist ein irrendes und fehlsames Organ und dennoch eine Gabe von höchstem Werte. **Es ist die Ausstattung des Menschen mit einer absoluten Form, die zunächst nur wechselnde und relative Inhalte aufnimmt, die aber dann erst zu ihrer wirklichen Verwertung kommt, wenn der absolute Inhalt in der geschichtlichen Offenbarung erscheint.** Darum ist es Pflicht, zunächst allen Forderungen auch eines objektiv irrenden Gewissens zu folgen, weil sonst dieses Organ selbst verdorben oder in seiner Funktionsfähigkeit herabgesetzt wird. Ein stumpfes Gewissen ist eine viel größere Gefahr als ein irrendes oder ein sogenanntes skrupulöses Gewissen, das überall auch da Gewissensbewungen erzielt, wo kein objektiver Anlaß dazu vorhanden ist; denn ein irrendes Gewissen bleibt Gewissen und kann jederzeit mit Wahrheit erfüllt werden, einem skrupulösen Gewissen kann seine krankhafte Sensitivität genommen werden, sobald ihm die sittliche Norm in gesunder Objektivität entgegengebracht wird. Ein stumpfes Gewissen steht dagegen in Ge-

fahr, auch dann ohne innere persönliche Reaktionsfähigkeit zu bleiben, wenn ihm der offenbarte Willen Gottes entgegentritt.

Das Gewissen — so können wir abschließend sagen — **ist das spezifische Organ für die absolute sittliche Offenbarung Gottes in der Geschichte.** Es ist nicht deren Ersatzstück, es ist aber auch nicht eine gleichgültige Erscheinung für die christliche Ethik. Es ist vielmehr diejenige schöpfungsmäßige Anlage in der sittlichen Sphäre, die den Menschen befähigt, die ethisch abschließende Offenbarung Gottes in der Erlösungsgeschichte aufzunehmen. Hier erscheint das subjektive sittliche Apriori, das an sich noch nicht die sittliche Wahrheit und Vollendung garantiert, sondern zudem die Erschließung des objektiv wahren sittlichen Zieles hinzukommen muß. Diese aber würde keine Annahme finden, wenn nicht dem Menschen dafür im Gewissen das entsprechende Aufnahmeorgan gegeben wäre. Wüßte der Mensch nicht, **daß** es einen Unterschied zwischen Gut und Böse gibt, er würde auch eine Botschaft nicht verstehen, die ihm sagt, **was** Gut und Böse ist. **Urchristentum und Reformation haben Recht, wenn sie gerade aus dem Zusammenschluß von Gewissen und Offenbarung, natürlicher Gewissenhaftigkeit und christlicher Wortverkündung erst die vollkommene objektiv, wie subjektiv wahre Gestalt der Ethik erwachsen sehen.**

Georg Friedrich Wilhelm Hegel, ein deutscher Philosoph.

Zu seinem 100. Todestag, 14. November 1831.

Von Dr. C. Schieler.

Zu den Geistesgrößen, welche Deutschland hervorgebracht und die zum Ruhme ihres Vaterlandes beigetragen, gehört auch **Hegel**, ein Zeitgenosse von Fichte und Schelling, zwei andern Begründern einer Richtung in der Philosophie. Hegels Ruhm und Einfluß reicht bei weitem nicht an den eines Immanuel Kant heran; doch ist sein **philosophisches System**, von manchen gepriesen, von andern bekämpft, **eine geistige Macht geblieben**, hat auch in Frankreich, Italien und sogar in England Eingang gefunden und wird als eines der größten philosophischen Systeme stets berücksichtigt werden müssen. Darum ist es gerechtfertigt, daß unser „Theologisches Magazin" zur **hundertsten Wiederkehr seines Todestages** seiner gedenkt, zumal sein philosophisches System die Theologie berührt und Einfluß auf sie geübt hat und auch jetzt noch übt. **Hegelianer** gibt es noch immer, teils bewußt, teils unbewußt. Betrachten wir zunächst seinen

Lebens- und geistigen Entwicklungsgang.

Hegel wurde zu Stuttgart am 27. August 1770 als Sohn eines Rentkammerbeamten geboren. Seine höhere Bildung empfing er auf dem Gymnasium seiner Vaterstadt; dort galt er als ein wahrer Musterschüler, benahm sich philisterhaft nüchtern, exzerpierte massenhaft, war früh bestrebt, den gesamten Wissensstand seiner Zeit sich untertan zu machen, war beeinflußt von dem damals herrschenden Geist der Aufklärung, tiefer aber noch von dem klassisch-griechischen Geist mit seiner herrlichen Vereinigung von Inhalt und Form, seinem Idealismus, der sich über die Härte des Schicksals in Seelengröße erhebt. Nach Absolvierung der Gymnasialstudien kam er auf die Universität zu Tübingen und wohnte in dem bekannten Tübinger Stift. Hier war der später berühmt gewordene Philosoph **Schelling** sein Stubengenosse, dieser geniale auf philosophische Erfassung der Natur losstürmende Philosoph. Im Stift studierte Hegel nach württembergischem Brauch Philosophie und Theologie. Er galt als unbedeutend. Denn langsam reiften die Früchte seines umfassenden Fleißes und tiefbohrenden, alles zergliedernden, innerlich erfassenden, systematisch ordnenden Nachdenkens. Er verlebte eine heitere Jugend und erhielt doch den Spitznamen der „alte Mann." In seinem Stammbuch hat ein Genosse ihn dargestellt auf Krücken gehend mit der Unterschrift: „Gott stehe

dem alten Mann bei!" Charakteristisch für Hegel ist noch seine Freundschaft mit **Hölderlin**, dem schwäbischen Dichter, der, anfänglich zu Schillers Fahne schwörend, bald ganz in das Lager der Romantiker übertrat, von denen er sich wesentlich dadurch unterschied, daß er in dem idealistisch gesteigerten Hellenismus die Verwirklichung seiner krankhaften Schönheitsideale suchte. (Frühzeitig ging er in der Nacht des Wahnsinns unter 1843.) Hegel machte das theologische Examen in Stuttgart; als schriftliches Thema hatte er sich gewählt: „Darstellung der Reformation in Württemberg." Dann war er Hauslehrer in der Schweiz 1793—1796 und dann in Frankfurt a. M. (1797—1800). Durch eine kleine Erbschaft unabhängig geworden, folgte er, schon im 31. Jahr, Schelling nach Jena, an die Universität und habilitierte sich daselbst (1801). Und Schelling und Hegel haben zu Anfang des Jahrhunderts treulich beisammen gesessen und gearbeitet. Hegel, der Aeltere, unbehilflich, in sich verschlossen, unbekannt, als Schelling schon auf den Höhen seines Ruhmes stand. In einem Brief Schellings aus jener Zeit heißt es: „Einen kenne ich; er ist ein unterirdischer Mensch, in dem das Wissen substantiell geworden ist und zum Sein, wie in den Metallen Klang und Licht zu einer gediegenen Masse. Dieser erkennt nicht, sondern ist eine lebendige Persönlichkeit des Erkennens." Er nennt keinen Namen; doch kann er nur Hegel meinen, nur auf ihn paßt es. Nach umfassenden historischen und naturhistorischen Studien schrieb er seine Habilitationsschrift über die **Bahnen der Planeten.** Er wollte zeigen, daß in der Systematik der himmlischen Körper Vernunft sei und wollte Keplers Weltgesetz „a priori" entwickeln. Hierbei ist der Stellung seiner künftigen Philosophie zur Wirklichkeit ein charakteristisches Unglück widerfahren. Man hatte nämlich längst bemerkt, daß die Entfernung zwischen Mars und Jupiter nach analogen Proportionen unverhältnismäßig groß sei. Astronomen hatten in diesem allzu großen Raum einen noch unbekannten Planeten vermutet. Hegel wollte nun dartun, daß hier ein Planet vernünftiger Weise gar nicht sein könne. Dies hat er am 27. August verteidigt. Aber bereits am 1. Januar 1801 hatte Piazzi in Palermo (Italien) in jenem Raum den Stern Ceres aufgefunden, nur war die Kunde davon noch nicht über den Thüringer Wald nach Jena gedrungen. Im nächsten Jahr fanden die Astronomen auch die Pallas, Juno, Vesta, ein ganzes Bündel von Kinderplaneten, und so entstand die Rede: die Philosophen auf dem Katheder demonstrieren die Unmöglichkeit der Planeten, während die Astronomie zum Aerger der Philosophen sie entdeckt.

In Jena gab Hegel mit Schelling in größtmöglicher Einhelligkeit das Kritische Journal der Philosophie heraus 1802—1803 und wurde allgemein für einen Schellingianer gehalten. In Wahr-

heit aber hatte er schon in Frankfurt sein eignes System entworfen, das allerdings bei mannigfachen Verschiedenheiten etwas Gemeinsames hatte, so daß Karl von Hase beider System **„Die Monistische Philosophie"** nennt, „wiefern ihr eigentümlich ist, **das All abzuleiten aus einem Prinzip, aus einem Blumenkelch,** wie schon Fichte es bezeichnet hatte." — „Die Metaphysik tat Hegel den Dienst einer Trösterin, weil sie ihm die unbefriedigende Wirklichkeit in das verklärende Licht einer höheren Notwendigkeit rückte." — „Das Ideal des Jünglingsalters" (Reformation der Wissenschaft und politischen Verhältnisse) „mußte sich" für ihn zur „Reflexionsform, in ein System verwandeln." So schrieb er 1800 an Schelling. Als Schelling 1803 nach Würzburg berufen wurde, ist Hegel in Jena außerordentlicher Professor der Philosophie geworden mit 100 Thaler jährlichem Gehalt. Aber seine Hörer waren nur wenige; er war wenig geachtet. Während am 14. Oktober 1806 die Kanonen in der traurigen Doppelschlacht bei Jena und Auerstädt donnerten, schrieb Hegel die letzten Zeilen seiner **Phänomenologie des** Geistes, einer Geschichte der Entwicklung des philosophischen Bewußtseins, seine Entdeckungsreisen, das Suchen nach der vollkommnen philosophischen Methode. Der Kriegssturm verscheuchte ihn aus Jena; in Bamberg übernahm er dann die Redaktion einer politischen Zeitung; 1808 wurde er Rektor des Gymnasiums zu Nürnberg und war ein tüchtiger Rektor. Im Jahre 1816 erhielt er eine Professur der Philosophie in Heidelberg; 1818 folgte er einem Ruf an die Berliner Universität, wo er seine Philosophie dozierte bis zu seinem Tod. Dort ist er eine philosophische Macht geworden. Er starb am 14. November 1831 an der Cholera als anerkanntes Haupt einer großen philosophischen Schule.

Urteile von Hegels Zeitgenossen über seine Philosophie.

Hegel urteilte über die Schellingsche Philosophie, sie sei erst in der seinigen zu sich selbst gekommen; sie habe die Morgenröte des verjüngten Geistes im Taumel begrüßt und sei auf Abenteuer des Gedankens ausgezogen; aber ohne tiefere Arbeit habe sich gleich an den Genuß der Idee gehen wollen. Damit wirft er ihr den Mangel an wissenschaftlicher Form vor; Schelling habe das Absolute wie aus der Pistole geschossen. **Schelling** aber hat Hegel als Meister einer eigenen Schule lange ignoriert. Noch im Jahre 1822 sagte er zu Hase, daß er Hegels Schriften noch nicht gelesen habe. Das mochte wohl heißen, daß er sie noch nicht ernstlich studiert habe. In der Vorrede zu einem seiner Werke (1834) nennt Schelling Hegel den „Spätergekommenen," einen zweiten Wolf (gemeint ist der Philosoph Wolf (1679—1754, dessen Philosophie als eine Ueberarbeitung und Popularisierung der Leibnitzschen Philo-

sophie charakterisiert wird; aus dessen Schule Kant hervorgegangen ist); sein Werk sei eine Episode der Philosophie; er, Schelling, habe den realen Prozeß in die Philosophie eingeführt, Hegels Methode sei nur ein Prozeß des logischen Begriffs. Eine Erklärung solch abfälliger Urteile seitens eines Zeit- und Studiengenossen, mag wohl darin liegen, daß, als Hegels Phänomenologie (1807) erschien und in der Vorrede „gegen das geniale Philosophieren, das sich für den Begriff zu gut hält" protestierte, die Freundschaft zwischen diesen Philosophen in die Brüche ging und einer steigenden Erbitterung Schellings Platz machte; er ging soweit, daß er im Verlauf derselben Hegel Ideendiebstahl vorwarf und seine Philosophie eine Karrikatur schalt. So unschön dieses Verhalten auch war, es hat den Systemen der beiden, besonders Hegels, nicht geschadet, indem es ihn veranlassen mußte, seine Lehren zu vertiefen. Die **Hegelianer** dagegen ließen den Schelling, der einst gewesen, nur als Hegels Vorfahren gelten, der sich zu ihm verhalte wie Plato zu Aristoteles. **Michelet** (Karl Ludwig) Schüler und Freund Hegels, Professor der Philosophie in Berlin, sagte: „Schelling ist ein abgeschiedner Geist, ein Heros der intelligibelen Welt, der im Reich des Geistes ewig leben wird. Der aber jetzt in München lebt (als die Lage in Würzburg für Schelling unleidlich geworden war, infolge katholischer Reaktion, ging er nach München), ist durch den schmählichen Abfall von sich selbst zurückgekehrt in die Unmündigkeit des Denkens." Indessen dürfen wir nach dem Verlauf der Geschichte der Philosophie wohl mit Recht annehmen, daß die beiden Seiten desselben philosophischen Systems gleichmäßig Anerkennung gefunden haben.

Ein gründlicher Kenner beider Systeme und Zeitgenosse der beiden Philosophen, ein gefeierter Leipziger Professor, fällt das folgende Urteil: „Von Schelling sind die genialen schöpferischen Gedanken und die andeutende geistreiche Ausführung; die Anschauung des Absoluten durch die höchste Erhebung des Geistes wie eine göttliche Offenbarung. Hegel wollte das begriffsmäßig nach strenger philosophischer Methode dartun. Dazu hat er die Philosophie angewandt auf die verschiedenen Seiten des Bewußtseins und der Geschichte. Hegels Stil ist schwer, sein Vortrag war mühselig. Ich habe nur einmal bei einem Besuch in Berlin ihn hospitierend gehört in seiner schwäbischen Mundart. Er stockte oft, fing noch einmal an, suchte zuweilen nach dem rechten Worte, bis dann doch meist der Gedanke durchschlug, wenn auch in seltsam ungebräuchlichem Ausdruck. Man erkennt das noch an den nach seinem Tod gedruckten Vorlesungen. Es ist vielleicht nur eine Berliner Anekdote, doch bezeichnet sie Eindruck und Meinung der Zeitgenossen, er habe auf dem Sterbebett gesagt: „Nur Einer hat mich ver-

ſtanden," und grämlich hinzugefügt: „und der hat mich nicht recht verſtanden." So erzählt Haſe. Jedenfalls verrät Hegels Ausſpruch, falls er wahr iſt, ſtarkes Selbſtbewußtſein. Nun, in unſern Tagen wird als Ausſpruch eines ſehr gefeierten, hochgeprieſenen Gelehrten (Einſtein) berichtet, er habe, bei ſeiner Ankunft in Amerika, erklärt: Es möchten ihn etwa fünf Gelehrte verſtanden haben, und vielleicht auch dieſe nicht richtig. Es ſcheint dies Selbſtbewußtſein eine Eigenart großer Geiſter geweſen zu ſein. Schelling, im Bewußtſein, an der Spitze der philoſophiſchen Zeitbewegung zu ſtehen, als noch ein Anfänger, ſprach es ruhig aus: „Wüßt auch nicht, wie mir vor der Welt ſollt grauſen, da ich ſie kenne von innen und von außen." Es iſt bitter zu beklagen, daß manche berühmte Geiſteshelden, Philoſophen, aber auch Theologen, die Reſultate ihres Denkens und Forſchens in ſo ſchwer verſtändlichen Ausdrücken und Satzformationen wiedergegeben haben. Daher kam es, daß unter Hegels Schülern und Verehrern zwei ſich widerſprechende und bekämpfende Parteien gebildet haben. Daher mag es auch gekommen ſein, daß in dem Schreiben, durch welches Schelling nach Berlin berufen wurde, Bunſen erklärte, „nicht als ein gewöhnlicher Profeſſor, ſondern als der von Gott erwählte und zum Lehrer der Zeit berufene Philoſoph; um die Drachenſaat des Hegelſchen Pantheismus zu vernichten," ſolle er nach Berlin kommen. Es koſtet in der Tat ſaure Mühe, in die Gedankenwelt eines Hegel ſich hineinzuarbeiten und noch ſchwerer fällt es, die Hegelſchen Lehren in nicht allzu ſchwerverſtändlichen Ausdrücken wiederzugeben, ſo daß ſie von den Leſern eines „Theologiſchen Magazins" gerne aufgenommen werden. Das Folgende kann nur ein Verſuch ſein.

Hegels Lehren.

Die Grundlage der Hegelſchen Philoſophie iſt die **Logik**, nicht als menſchliches, ſondern als göttliches Denken, das ſich im menſchlichen Geiſt vollziehe, der gleichſam nur das Zuſehen hat. Die Hauptaufgabe iſt zu zeigen, wie das Allgemeine, Unbeſtimmte in Gegenſätze zerfällt, jede Negation durch ihren Gegnesatz zu einer poſitiven Beſtimmung umſchlägt, jeder Gegenſatz nur verfließend ſich in eine höhere Einheit auflöſt und jede Einheit wieder in Gegenſätze zerfällt, im Denken wie im Sein, ſo daß Alles in der Welt ein Werden, eine Entwicklung, ein Prozeß ſei. Hegel unterſcheidet drei **Arten des Denkens**: das **bloß verſtändige**, das in den Gegenſätzen verhart; das **dialektiſche**, das die Gegenſätze auflöſt zur Einheit; das **ſpekulative**, das in den Gegenſätzen die Einheit erkennt. Die Philoſophie findet vor ſich die Vorſtellung des bloßen Seins, das ſich in dem verſtändigen Denken darbietet als ein Vielfaches, in Gegenſätze zerfallend. Dieſes ganz leere, beſtimmungsloſe Sein

zerfällt dem dialektischen Denken in das Nichts, als Negation aller Bestimmtheit. Das scheint ein unvereinbarer Gegensatz: das Sein und das Nichts. Das spekulative Denken erkennt die Einheit in Beiden und faßt sie zusammen in dem Begriff des Werdens und Vergehens.

Dem bloß verständigen Denken erscheinen Gott und Welt als gänzlich verschieden; das dialektische führt zur Einheit des Absoluten als Auflösung aller Gegensätze. Das ist der Abgrund, in dem alles Besondere untergeht, die Nacht, in der alle Kühe schwarz sind, wie Hegel idyllisch Schellings Absolutes bezeichnet. Das spekulative Denken erkennt den Gegensatz von Gott und Welt, aber in ihm auch ihre Einheit. Denn das Absolute als Geist, um als solcher zu sein, d. h. sich selbst zu wissen in der ganzen Unendlichkeit seines Inhalts, mußte sich gegenständlich werden, sich als ein Anderes setzen, und in diesem Andern weiß es sich selbst. Das Andere ist die Welt, und die Weltgeschichte, um Hegels Worte zu gebrauchen: „Das ist das ewige Leben, den Gegensatz ewig zu produzieren und ewig zu versöhnen." — Das ist Hegelscher Pantheismus oder Monismus. Die Weltgeschichte wollte er als notwendigen Verlauf konstruieren, während doch in dieses abstrakt vorhandene Denken sich die Anschauung und die Erinnerung an geschichtliche Entwicklung immer sinnlich eingemischt hat.

Hegel lehrte, daß **nicht das Absolute erst gewesen** und habe sich eines Morgens entschlossen, auch die Welt zu setzen; er will das zeitlos gedacht haben, immer sei Beides gewesen. Auch war nicht seine Meinung, als sei Gott nur ein Wesen, wirklich verschieden von der Welt, er ist **nicht eine Person,** sondern die Persönlichkeit, die personbildende Macht. Er ist das Allgemeine, das sich in allen Personen darstellt, wie die Naturkraft in allen Naturprodukten und doch nicht etwas von ihnen etwas Verschiedenes und Besonderes ist. Gott ist als Geist in allen denkenden Geistern, als Natur in allen Naturerzeugnissen. Der Zweck der Welt ist, daß die Idee, die Vernunft in ihr verwirklicht werde in stetem Strom des Werdens und Vergehens. Das Goethesche: „Stirb und Werde!" erhielt für Hegel diese Bedeutung: Das Universum ist die ungeheure Werkstätte, in welcher die Idee unaufhörlich arbeitet, um sich selbst zu verwirklichen.

Religion und Christentum in Hegels Lehre.

Eine gewaltige Einwirkung hat Hegel auf die Theologie ausgeübt. Diese führt sich darauf zurück, daß er allen Ernstes behauptete, der Inhalt seiner Philosophie und der Gehalt des Christentums sei ein und derselbe. Mit dieser Behauptung konnte er wirklich längere Zeit die theologische Wissenschaft blenden und ge-

fangen führen. Der Unglaube und der Rationalismus hatten damals den eigentlichen Christenglauben in den weitesten Kreisen so sehr ins Wanken gebracht, daß man die Hegelsche Philosophie, welche eine volle Rechtfertigung vor dem Richterstuhl der Vernunft versprach, wie eine Erlösung begrüßte. **Die Wahrheit von der christlichen Trinitätslehre** fällt nach Hegel zusammen mit der Lehre von dem in drei Akten sich selbst entwickelnden und besitzenden Geist. Mit einem Schein von Wahrheit ist diese Darstellung grundverschieden von dem Geheimnis der Dreieinigkeit, das Menschengeist nie und nimmer ersinnen noch begreifen kann, das nur auf dem Weg göttlicher Offenbarung zu unsrer Kenntnis gelangt ist, das wir von Bewunderung voll anbeten mit herzlichem Dank. Aber da das Geheimnis der Trinität der Grundpfeiler des ganzen Christentums ist, so stellt sich Hegels Lehre eigentlich aus dem Rahmen christlichen Glaubens. Nur die damalige Zeit, unter dem Bann des geistlosen, abgeschmackten Rationalismus, konnte getäuscht werden. Uebrigens ist Hegels Trinitätslehre nur eine Folge aus seiner pantheistischen Vorstellung von Gott.

Und der **Sohn Gottes?** Hegel lehrt: Das Gegenbild, in dem der Geist sich für sich selbst vergegenständlicht, also die Schöpfung mit ihrem Gegensatz der räumlichen Natur und des denkenden Menschengeistes, ist der **Sohn Gottes**, dessen geschärfter Gegensatz zu Gott, als Welt, übrigens nur in der Vorstellung der Menschen vorhanden sei. Ueberdies lasse sich von ihm der **ewige Sohn Gottes**, von welchem Teil 2 der Logik handelt, immerhin unterscheiden. Auch sieht Hegel in der Natur keineswegs eine adäquate Erscheinung der Vernunft, vielmehr ist die Natur zu schwach, die Idee vollkommen auszudrücken, vieles in ihr sei daher zufällig und ohne Bedeutung. Daher komme die **Vergänglichkeit**, der **Tod** der natürlichen Individuen. Nur so weit haben die Einzelerscheinungen Gehalt und daher Lebenskraft, als sie die ihnen zu Grunde liegende Idee, den Gattungsbegriff realisieren. Das der Natur einwohnende Ziel ist lediglich dies, dem Geist zum Dasein und zur Entwicklung zu verhelfen. Das Naturleben gipfle also im Menschen, in dessen Bewußtsein die Wiedervereinigung des Gegensatzes zwischen Gott und Welt zum Vollzug kommt. Die **Menschwerdung Gottes**, als ewige von Anfang an in Gott gesetzt, sei somit der zeitlichen Schöpfung Grund und Ziel, folgert Hegel.

Was ist Religion nach Hegels Auffassung? Religion ist „die Erhebung des Geistes zu Gott" im Gefühl, im Anschauen, in der Phantasie, im Denken. Denn „das Auffassen des Allgemeinen ist immer das Denken," in unser Gefühl dagegen kommt „nicht nur das was ist, sondern auch Erdichtetes, Erlogenes, alles Gute und alles Schlechte." Heftig wendet sich daher Hegel gegen Schleier-

machers Bestimmung des religiösen Verhältnisses als „schlechthiniges Abhängigkeitsgefühl." Dann müßte, meint Hegel, ja „der Hund der beste Christ" sein. Nicht abhängig, sondern frei finde man sich in der Religion, erhoben nämlich über alle endlichen Verhältnisse.

Nach Hegel ist die **unterste Stufe** der Religion die **Naturreligion**; sie begann mit der Zauberei, in welcher schon ein Bewußtsein von der Uebermacht des Geistes über die Natur aufdämmert. Die **mittlere Stufe** nennt Hegel die **Religion der geistigen Individualität**, welche sich über die Natur erhebt durch den erhabenen Gottesgedanken bei den Juden, durch den der Schönheit, besonders der schönen Menschlichkeit bei den Griechen, durch den des Zwecks der politischen Weltherrschaft bei den Römern. Die **dritte Stufe**, nach Hegel, ist das **Christentum**. Dies ist die höchstmögliche, die absolute Religion, weil sie die an sich seiende Einheit der göttlichen und menschlichen Natur durch einen Menschen offenbar macht und dadurch den Geist über **alles** Endliche erhebt. Daß das Christentum als geoffenbartes, positives ans Bewußtsein kommt, ist unwesentlich, denn es soll nicht positiv bleiben, sondern begriffenes werden, lehrt Hegel. Die Offenbarung konnte der unphilosophischen Menge zugänglich werden nur als sinnlich wahrnehmbare. Dies ist die Bedeutung **des historischen Christus**. Er hat ausgesprochen, daß er Eins sei mit Gott, hat diese Gewißheit im tiefsten Leiden festgehalten und damit über die Endlichkeit triumphiert. In ihm schaut nun das religiöse Bewußtsein der sich ungöttlich findenden Menschheit ihre Göttlichkeit. Es ist, nach Hegel, gerade diese Zuspitzung der christlichen Idee zur individuellen Subjektivität in der Einzelperson Christi „der schönste Punkt der christlichen Religion." Auch den **Tod** und die **Auferstehung** Jesu sucht Hegel philosophisch, d. h. nach seiner philosophischen Lehre, zu begründen: Die Idee kann bei diesem unmittelbaren Einssein von Gott und Mensch nicht stehen bleiben. Durch Jesu Tod hebt sich die Einzelheit auf, die in ihm gewiß gewordene Versöhnung bekommt allgemeine geistige Präsenz, es entsteht das christliche Gemeindebewußtsein, der **Heilige Geist**. Die Realität der Gemeinde, die **Kirche**, existiert durch die in ihr vermittelst der Wissenschaft entstandene **Glaubenslehre**. Den Mittelpunkt des kirchlichen Lebens bildet das **heilige Abendmahl**, worin der Geist Jesu objektiv gegenwärtig und hierdurch mitgeteilt wird. Der **Kultus** überhaupt ist die praktische Betätigung des religiösen Verhältnisses, wobei in dem auf sich selbst verzichtenden Selbstbewußtsein Gott wohnt; der Kultus gipfelt daher in der Hingabe an die sittlichen Gemeinschaften, besonders an den Staat, „den irdischen Gott."

Uebrigens wollte Hegel der Religion ihre selbständige Sphäre

gegenüber dem Staat gewahrt wissen, ihre äußere Erscheinung dagegen in der Kirche ordnete er der sittlichen Beaufsichtigung des Staates unter, betonte auch gegenüber dem Katholizismus aufs stärkste, daß Recht und Sittlichkeit an sich selbst heilig seien und es nicht erst durch den Segen der Kirche werden. Höher noch als die absolute Religion, das Christentum, führt nach Hegels Ansicht die **Philosophie**. Inhaltlich deckt sie sich mit dem Christentum, hat aber den formellen Vorzug, das Bewußtsein der Einheit Gottes und des Menschen nicht mehr bloß in der Form der Vorstellung, sondern in der des Wissens zu haben. Durch die Geschichte der Philosophie hindurch vollendet sich allmählich die Philosophie; ihrem Wesen nach tritt sie immer als die späteste Phase der Geistesentwicklung auf, „als der Gedanke der Welt erscheint sie erst in der Zeit, nachdem die Wirklichkeit ihren Bildungsprozeß vollendet und sich fertig gemacht hat — die Eule der Minerva beginnt erst mit der einbrechenden Dämmerung ihren Flug."

Hegel setzte einmal seine Zuhörer in Erstaunen, indem er allen Ernstes versicherte, er gebe ihnen im Grund nur dasselbe, was schon in Luthers kleinen Katechismus stehe. Doch hat er einen Unterschied gemacht, daß im christlichen Bewußtsein, zumal als Kirchenlehre die Wahrheit freilich enthalten sei, aber nicht in der Form der Wahrheit. Denn die allgemeine Wahrheit: die Menschheit ist der Gottmensch, sei da nur angeschaut in dem einen Individuum, während die Wahrheit, wie Schelling ausgesprochen, eine Menschwerdung von Ewigkeit her sei. Also ist Hegel über das kirchliche und biblische Christentum weit hinausgegangen. „Besonders in seinen Vorlesungen hat er die Dogmen nicht selten naive Vorstellungsweisen genannt, widersprechende, die sich selbst korrigieren." Gelegentlich hat er auch sehr bittere Seitenblicke auf die Heilige Schrift geworfen.

Dennoch war er im letzten Jahrzehnt seines Lebens umgeben von Anhängern, welche die kirchliche Orthodoxie als höchste Weisheit verkündigten. Sie waren zweifacher Art. Die Einen deuteten die Philosophie hinein in die kirchliche Dogmenbildung, wie Strauß es nannte: das Fett abschöpfend von den kirchlichen Dogmen. Andre brachten eine eifrig orthodoxe Gesinnung hinzu im Wunsch der Ausgleichung; einer derselben wollte Hegel zu einem ebenso guten Christen machen wie Goethe. Hegel sah's, ließ es gewähren und belobte es gelegentlich. Daher der Zorn der rationalistischen Schule, „die sich anfangs gar nicht darein finden konnte, daß diese Leute in Dogmen, die sie längst als unvernünftig in den Winkel geworfen hatten, auf einmal höchste Weisheit entdecken wollten." Sie sprachen von Heuchelei, wenn solche, die nicht einmal an Gott und

Unsterblichkeit glaubten, sich zum Dogma von dem Gottmenschen und von der göttlichen Trinität bekannten.

Hegel selbst hat sehr ungnüstig geurteilt über das was man damals ausschließlich **Rationalismus** nannte. Er sei gar nicht berechtigt über philosophische Dinge mitzusprechen, da er ganz auf dem Standpunkt der bloß verständigen Vorstellung verharre; diese Art der Aufklärung stehe auf derselben Stufe mit dem Mohammedanismus, sie habe nichts als die abstrakte Einheit Gottes, man brauche nur statt Christus Mohammed zu setzen und alles passe vor wie nach.

Hegels Philosophie ist von der damaligen preußischen Staatsgewalt als Rechtfertigung des Bestehenden in der Kirche wie im Staat begünstigt worden. Die Staatsmänner hatten ihre Freude an dem Wort Hegels: „Alles Wirkliche ist vernünftig." Hegel war in Berlin nicht mehr so gesinnt wie einst in Tübingen, wo er in ein Stammbuch geschrieben hat: „Es lebe wer das Recht tut und dann den deutschen Freiheitshut recht tief ins Auge drückt." Er hielt seine Philosophie für berechtigt zu geistiger Weltherrschaft. Um sie zu erreichen, hat er der ihn zunächst umgebenden Welt wohl Zugeständnisse gemacht, auch Zugeständnisse in Sachen der Religion für sein gemütliches Bedürfnis. Hegels Philosophie ist zur preußischen Staatsphilosophie geworden. Weniger von Hegel selbst als von seinen Schülern sind Phrasen derart ausgegangen: Preußen steht an der Spitze der Intelligenz, ist der Vernunft-Staat, erst in Preußen ist Gott zum Bewußtsein gelangt.

Hegel ist gestorben auf der Höhe seines Einflusses. Damals verglichen ihn seine Anhänger mit Alexander, Napelon I., ja mit Christus. Hase berichtet, er wisse nicht, ob es wahr sei, aber in Berlin sei diese Rede Hegels erzählt worden: er könne von sich sagen: „Ich bin der Weg, die Wahrheit und das Leben." Er wäre kein prahlerischer Mann gewesen, doch habe in der Natur seines Systems ein ungeheures Selbstgefühl gelegen, auf **seinem Standpunkt sei es doch Hegel, in welchem Gott zum vollen Selbstbewußtsein gelangt** sei. Seine Philosophie ist verkündet worden als die Wissenschaft selbst, und manche seiner Anhänger meinten, indem sie ihr zufielen, wie durch Zauberschlag über alle Andern an Einsicht hinausgestellt zu sein. Gestern noch Schafe, heute Löwen.

Zum Schluß einige Sätze aus der Grabrede auf Hegel, gehalten von Friedrich Förster. „Ja, er war uns ein Helfer, Erretter und Befreier aus jeder Not und Bedrängnis, indem er uns aus den Banden des Wahns und der Selbstsucht erlöste. Seine Lehre zu bewahren, zu verkündigen, zu befestigen, sei fortan unser Beruf. Zwar wird kein Petrus aufstehen, welcher die Anmaßung hätte,

sich seinen Statthalter zu nennen, aber sein Reich, das Reich des Gedankens wird sich fort und fort, nicht ohne Anfechtung, aber ohne Widerstand ausbreiten; den erledigten Thron Alexanders wird kein Nachfolger besteigen, Satrapen werden sich in die verwaisten Provinzen teilen, aber wie damals die griechische Bildung, so wird diese deutsche Wissenschaft, wie Hegel sie in mancher durchwachten Nacht bei stiller Lampe ersann und schuf, welterobernd in dem Gebiet der Geister werden. Fichte und Hegel, das sind die Säulen des Herkules, welche hier die Grenze bezeichnen, und den wollen wir erwarten, welcher an dieser Stätte den Mut haben wird, das ‚plus ultra' auszusprechen."

EDITORIALS

A FINAL APPEAL

Already in the September number we tried to take our readers into our confidence, telling them how greatly we desired to establish personal relations with them, so that they might tell us in what ways we could make the "Magazine" more helpful to them. We asked them for their cooperation in reaching the brothers who are still outside our fold. We know we can't expect every reader of our periodicals to solicit for us among the non-readers, but there are quite a few who are greatly interested in the Magazine, interested enough to do a little personal work for it. We trust that they will use this opportunity to have a little talk with their "non-reading" friends; they may easily induce them to give us a trial for, and in, 1932.

This number goes to every Evangelical pastor. There are about 1,200 such pastors in our Synod. We have not quite 700 subscribers, so there are hundreds of "possibilities" for us. If we can get only 100 new subscribers now, we shall rejoice and take added confidence in future growth.

Again we call attention to the new feature of the 1932 Magazine, the "Sermon Outlines" we have added since the September issue 1931. We believe that will be of great value to our readers since it will facilitate the task of finding texts, subjects and material for the sermon of each successive Sunday. Other improvements will be made as soon as we are informed that our readers want them.

And now we wish the November issue Godspeed as it goes on its journey. May it find an open door and open mind in every parsonage, and may the "depression" keep no one from investing a small sum in the Magazine of 1932.

Fraternally,

The Editor.

REFORMATION DAY

1. Many factors cooperated in making the Reformation the powerful movement it was, but the Word of God was supreme. Painters and sculptors have represented Luther with the open bible in his hands. He himself said, "The Word has created the church, the Word must also sustain it." The bible was the source

of Protestant faith and teaching, its court of last resort. The authority of the bible replaced the authority of the church.

Therefore our preaching on Reformation Day, or in connection with it, ought to concern itself with the *Word of God*. The neglect of the scriptures in nominally Christian homes is so widespread, so universal, so evident that it seems almost hopeless to try to find a remedy. It is often said that it is due to the influence of science. The bible reflects the world view of a pre-scientific age. Its story of the origin of the earth and of man, its child-like faith in the miraculous, its anthropomorphic ideas of God are said to be stumbling blocks to the modern student. We agree that the limitations of the bible ought to be candidly conceded and that the results of biblical criticism ought to be given full credit. But the neglect of the bible is more due to the indifference of a materialistic generation than to the influence of science. How to overcome this indifference, how to get people to read the bible, not to have it only, is a task not yet fully solved by any. The minister would have to be a skilful and enthusiastic bible preacher, drawing upon the Word early and late, in the Old and New Testaments, in happy application to present circumstances and in uncovering ever new treasures of vital truth, if he expects any great success here.

2. The cardinal teaching of the Reformation is the *sola fide* article, the declaration that man is justified by faith, not by works. Paul was the favorite apostle of the Reformers. From his lips Luther heard the redeeming, the liberating word and his whole gospel is shot through with Paulinism. Today the movement has been away from Paul. When the old ones amongst us were young there was no place or part of the bible we searched so eagerly as the epistles of the great apostle of the Gentiles. Ask our young people today what they know of Romans, Galatians or Corinthians: they know nothing of it, and the parents don't seem to be much better off.

This is not so altogether strange. Paul preached against the formalism of an outwardly devout and church attending people. Our age is not devout, it doesn't crowd the churches. Besides, to have faith in Christ seems to mean to our age to have a creed, the right kind of creed—and creeds don't stand high in the market just now.

The letter of James which was so obnoxious to the great reformer because it seemed to stress works rather than faith, appeals more to the modern man than those of Paul. The pragmatic argument of James, "show me your faith with your works," is just about the general attitude in this 20th century age. It is for the preacher therefore to show by example and interpretation that faith in Christ

is not a creed but a trustful assurance that Christ is the source and guarantee of our salvation and that such faith, if genuine, will produce the works as its natural fruits. We often hear it said that what we need is the faith of Jesus, not the faith about him. Those who say so see in Jesus only the inspiring example, not the savior. The experience of the Reformer showed that it was also necessary to find the right faith about Jesus. In fact it was the secret of their growth and power. Nevertheless, today only a faith which lets the spirit of Christ into the Christian life will have any appeal.

3. The gospel of Luther was largely the individual gospel although his writings abound in many *social applications* of his message. The Reformation did not result in a change of the social order. The lowly of the land had hoped that the gospel of freedom would also break their social and economic bondage. When it did not, the peasants rose in revolt. Luther, himself the son of a peasant, had at first approved of many of the demands of the peasants. But when they resorted to violence he changed front. He admonished the nobles to slay, kill and cut down without mercy, a course which they would have pursued without his encouragement. Frightful vengeance was wreaked upon the peasants. Their lot became worse than before, and Luther's part in the movement leaves a bad taste in the mouth even of his admirers.

But Luther had from the beginning built his work on the support of the princes, nobles and magistrates. He could not afford to forfeit their cooperation by too much sympathy with the submerged classes. As a result the Lutheran Reformation did nothing to check the tendency towards autocratic power of the princes. They became all-powerful in church and state. Unquestioning obedience to the government was the chief virtue of the citizen. The laity had no part in the administration and growth of the church other than to pray and attend the services.

Today the social note is the most prominent in church life and teaching. We have gone back from Pauline terminology to the Kingdom-of-God idea of the Master. Without losing sight at all of the need of individual salvation, we try to follow the social teachers of the day as they uncover whole stretches of gospel teaching that had been forgotten for centuries. God dominant in human life, is the great program of social Christianity. Christ reveals the divine purpose; his Spirit is needed to realize it in a gradual rebirth of society. We need prophets, or near-prophets, to speak convincingly to this modern age. We also need the conservative, the individualists, to preserve what is vital and indispensable in the old way of preaching.

THE UNITED LUTHERAN CHURCH

Most of us were heartily sorry when the negotiations towards a union with the Reformed Church (and the United Brethren) came to an unsuccessful end. Our regret was all the more keen because we knew that, for various reasons, if it had come about we should have been in congenial company. Moreover there was no other possibility of union or consolidation in immediate sight.

There are some of us, however, whose preferences were somewhat different. Our Synod, standing between Lutheran and Reformed, seems to have the chance to seek closer relations either with the Reformed Church or the Lutheran. In fact, our original stock, the people who in the fifties of the last century laid the foundation for our growth in the middle west came from the Lutheran provinces of the old country. Walther, the great Lutheran church-builder, used the same kind of material to build his Missouri Synod with, that went into the making of ours. Still our forefathers, although Lutheran in upbringing and descent, were of the Pietistic type. They were adamant as to the doctrines on which our faith rests, but they believed that some things are not so fundamental. It took years and decades of Missourian training until the Lutherans coming from Westphalia, Hanover and other places became as exclusive as Walther wanted them to be. Under the teaching of our own early leaders a mild form of Lutheranism developed that never lost the possibility of union with kindred bodies.

If in spite of our Lutheran heritage the Synod has never approached a Lutheran church body with a suggestion of consolidation or even cooperation, the reason is not far to seek. Lutheranism in America is the most uncompromising in the world. Of all things that a church must avoid, the worst is according to them, a union with a non-Lutheran body. It is well known with what epithets Walther condemned our Synod in its early beginning. The union idea he called "widergoettlich und unheilvoll." The Union churches in this country he said, were "Schmarotzerpflanzen" (living as parasites on the Lutheran bodies). Of course that was a great many years ago and not all Lutheran churches are as bigoted as the Missourians. But they are all against the union idea. The "United Lutheran Church" is perhaps the most liberal of the three great Lutheran church bodies (the Synodical Conference, the American Lutherans and the United Lutheran Church). Their ministers belong to the local Federated Churches, they, or some of them, even go to the joint communions held by the ministers of various persuasions. It is therefore understandable that some of our districts in the past, and so one or two this year, have pled again

and again to take up the plan of approaching the United Lutheran Church with the view of getting into closer relation.

We can understand that move, we say. But we are sure that it is entirely hopeless. Years ago we asked Dr. Neve of Hamma Divinity School (Springfield, Ohio) what he thought of such a plan. Neve is an irenic man and very fair to our Synod and its history, in his books and teaching. Nevertheless he said that if we did not adopt a Lutheran conception and interpretation of the Lord's Supper in our confessional paragraphs, there could be no union of the two bodies.

Besides, the theological position of the United Lutheran Church is very conservative and orthodox, much more so than our own. Modernism, as far as we know, would not be tolerated. The Social Gospel has made only very little headway in that church, if we are correctly informed.

On the whole the plan of uniting with them, so dear to some of our brothers, seems doomed to end in disappointment.

Der Prediger und seine Predigt.

Vor einer Reihe von Jahren lasen wir in einer deutschen Zeitschrift (oder war es ein Buch?) einen Artikel mit dem Titel „Die Predigt eine Großmacht der protestantischen Christenheit." Schon damals schien es uns, als wäre dieser Ausdruck eine Uebertreibung gewesen. Denn was immer die Predigt zu gewissen Zeiten gewesen sein möchte, es gehörte viel Zuversicht dazu, sie eine Großmacht zu nennen und sie damit in eine Reihe mit den politischen Großmächten zu stellen. Heute ist das noch viel mehr der Fall. Die Beredsamkeit, besonders der „oratorische" Typus derselben, ist überhaupt im Preise gesunken. Kürzlich ließ sich ein Kenner über die Art aus, die im englischen Parlament heute am meisten Einfluß hat. Er sagte, im englischen Haus der Gemeinen wolle man keine „frills," keine oratorischen Künste, kein rednerisches Feuerwerk. Sachkenntnis und gesunder Verstand seien am meisten zugkräftig, da das ökonomische Interesse meist in allen Verhandlungen vorwiege, so seien Nüchternheit und praktischer Sinn von mehr Bedeutung als rednerischer Schwung und hochfliegender Enthusiasmus.

In unserm Land ist der Pragmatismus auch auf der Kanzel stark wahrzunehmen. Viele Prediger gaben sich mit den sozialen Auswirkungen des christlichen Glaubens ab; dazu gehört Kenntnis der Sachlage und Studium der betreffenden Literatur. Und auch wenn der Prediger sich die Pflege des persönlichen Glaubens angelegen sein läßt, so liegt der Ton mehr auf der ethischen Aus-

wirkung des Glaubens als auf der Begründung des Heils in Christo und seiner Annahme in geistlicher Erfahrung. Diese letzteren Bezüge lösen aber mehr oratorische Wärme und seelischen Schwung aus als der immer mangelhafte menschliche Wandel.

Aus diesem Grund und aus vielen andern erklärt sich die Sachlage, der wir heute gegenüberstehen, nämlich der überall abnehmende Kirchenbesuch und die geringe Zugkraft der protestantischen Predigt. Auch selbst wo die Gottesdienste noch gut besucht werden, ist die Persönlichkeit des Predigers oft mehr der Grund als seine Predigttüchtigkeit. Trotz alledem soll sich der Prediger deswegen mit nichten unter dem Wacholderbusch niederlassen wie einst der entmutigte Prophet des Alten Bundes. Im Gegenteil, er soll sich das Vertrauen auf seine Predigt, ihren Inhalt und ihre Verheißung nicht nehmen lassen. Moody, der große Evangelist, war ein Prediger der rettenden Liebe. Er ließ über der Kanzel in Gasflammen den Spruch anbringen: „Gott ist die Liebe!" Einst, so erzählt er, kam ein Mann, ein Unglücklicher, durchs Singen angelockt, in seinen Abendgottesdienst. Er hatte sich in seiner Verzweiflung in den Chicagofluß werfen wollen. Aber nun saß er da und sah den flammenden Spruch. Er hörte nichts von der Predigt, er sah nur den Vers. Nach dem Gottesdienst reichte ihm Moody die Hand. Eine Aussprache folgte, und der Fremde, statt sich das Leben zu nehmen, faßte neuen Mut und wurde ein Glied der Kirche. Wenn ein einziger Vers so großes tun kann, sollte dann nicht jeder Prediger neuen Mut fassen zu seinem Evangelium?!

Aber er muß auch alle Mittel brauchen, um seine Predigt und sein Predigen eindrucksvoll zu machen. Kürzlich stand der Schreiber dieses auf der Kanzel eines befreundeten Pastors. Gerade vor der Predigt wurde von einem Glied des Chors ein Solo gesungen. Stimme und Vortrag der Sängerin waren wunderbar schön und eindrucksvoll. Beim Zuhören regte sich in uns der heiße Wunsch, daß unser Predigen sich auf derselben Höhe halten möge wie jenes Solo.

Oder es steht der Pastor auf seiner eigenen Kanzel. Er kennt die Leute, die vor ihm sitzen. Hier ist ein Mann, lange ein treues und tüchtiges Glied der Kirche. Dort sitzt eine Frau, eine schwergeprüfte Christin, sie nimmt ihm jedes Wort von den Lippen. Oder drüben sitzt ein Blinder. Schon Jahre lang wandelt er in Finsternis. Aber er fehlt nie in der Kirche, und er klagt nie. Sollte der Prediger, indem er so Umschau hält, nicht den starken Trieb empfinden, sein Bestes zu tun, damit er sich nicht vor diesen treuen Zeugen schämen müßte? Und sollte solches Predigen umsonst sein? Der Glaube, sagt der Apostel, kommt aus der Predigt und die Predigt aus dem Wort Gottes.

Wenn ein lebendiger Christ auf der Kanzel steht, innerlich und äußerlich wohl gerüstet und dem Wehen des Geistes aufgeschlossen, sollte der Herr sich nicht zu ihm bekennen, wie er es tausendfach in der Vergangenheit getan? Es ist wahr, es gibt Fälle, wo selbst dann die Totengebeine sich nicht regen. Zu seiner Zeit, so glauben wir, wird auch da ein Aufwachen stattfinden. Nur denke nicht jeder, daß seine Gemeinde ein solcher Ausnahmefall sei. Wenn wir das Unsre tun, tut Gott das Seine.

The Christian World

The Church and the World *

By the Most Rev. James DeWolf Perry, D.D.
Bishop of Rhode Island; Presiding Bishop of the Church

The Protestant Episcopal Church assembles in General Convention this year conscious as never before of relationships world-wide, age-long. Organized Christianity in America for a century and a half was engaged in a process of breaking ties of tradition with the past and bonds of fellowship with other lands. Even our historic communion, while preserving the apostolic faith and ministry, acquired for a while a parochial rather than a Catholic outlook. The attitude of aloofness, excusable perhaps for a Church and State absorbed in ordering the ecclesiastical and national affairs of a continent, is calling now for thoughtful review and correction. The United States, led by a destiny which it dare not resist, is taking its rightful and, please God, its helpful place in the family of nations. No less the Church, responding to a call from the Lord of the whole earth, is accepting its part in the corporate responsibilities of Christendom. When a hundred and fifty years ago, under the leadership of Washington, White, and Seabury, the Episcopal Church in the United States, entering a new era, became independent of the Church of England, it did not withdraw its allegiance from the Anglican communion. Indeed the spiritual commonwealth, known as the Anglican communion, became an acknowledged fact when the first bishop of English succession to be given jurisdiction outside Great Britain was consecrated for America. Then the accumulated heritage of Christian thought and worship, of world-wide brotherhood and missionary purpose, became ours to cherish and to maintain.

The unity in diversity in which Christ holds the Churches as branches in the single Vine was vividly exemplified last year at Lambeth when Anglican bishops from every part of the earth, three hundred strong, including sixty from the United States, met at the invitation of the Archbishop of Canterbury. The significance of the event reaches beyond the membership of one communion. The Patriarch of Alexandria, with archbishops and metropolitans representing provinces of the Eastern Orthodox Church, sat with an equal number of our bishops, as did a delegation of the Old Catholics headed by the Archbishop of Utrecht, to consider steps for the restoration of communion between their Churches and our own. Doctrinal commissions of all

* Text of address delivered by Bishop Perry in St. John's Cathedral, Denver, on Sunday, September 13th, on the eve of the opening in that city of the fiftieth General Convention of the Episcopal Church. Bishop Perry repeated this address over a nation-wide Columbia hook-up from Denver, September 14th.

these bodies were appointed to continue the inquiry. The progress of their work gives hope of full inter-communion between hitherto separated sections of the Catholic Church. There were made at Lambeth also encouraging approaches toward the union in South India between members of episcopal and non-episcopal Churches, a union which if consummated as planned would preserve the traditions of faith and order that characterized the whole Church for many centuries. Whatever the immediate outcome of these movements, they bring the aspirations and efforts of long years to the point of rich promise. They indicate as well the next step towards unity. It must be the careful examination by each body of its own teaching and practice, that it may sift and judge what is both valid and essential to the conception of the universal Church. A reunion into which Churches might be swept by impatience with their differences would bring no blessing. Not in the low levels of compromise, but in the daring heights of conviction and of loyal devotion where the oneness of God's Being is apprehended, the oneness of His Church shall be achieved.

The essence of unity in the whole body is the soundness of each several unit. By the same token the corporate strength of Christendom is found in singleness of thought and purpose within one household of faith. It is well for a Church charged, as is our own, with world-wide responsibilities to consider this on the eve of a momentous legislative session. As we meet to take counsel, in our desire to extend the gospel of peace, praying "Thy kingdom come, Thy will be done . . . give us this day our daily bread," one great nation in the East is rising in rebellion against that Gospel, while Western races fall into reckless violation of it. Half the population of the earth is suffering from failures of the economic order while the other half is working for its breakdown. Meantime, the foundations on which the whole structure of the Christian ethic rests are being subjected to attacks in a warfare more sinister than that which threatens the peace of nations. In view of conditions so pervasive, so destructive, what course shall the Christian Church pursue, what means shall it employ for the healing of mankind and for the preservation of the moral order?

The question points inevitably to those whose first concern is for God's kingdom. All the problems that weigh most heavily at present upon the public mind and conscience find their ultimate solution in spiritual terms. Clear away the political implications, the temporal considerations, which have confused or compromised the progress of organized religion, and the way to justice and righteousness and peace will be discovered in the corporate relation of the creature to the Creator, to response of the human will to the divine.

In this fact lies the answer to the question, what function in the order of human affairs pertains to the Church? It is the direction and use of those agencies for which it has been given sole responsibility.

Civic institutions which determine the relations and the obligations of members in the body politic; governments which legislate for

the common weal; economic systems which regulate the values of labor and its production are sovereign within their own domains, subject to the power, guided by the enlightened conscience or the self-will of their constituents. For the Church in its corporate capacity to pose as arbiter of these, content to pass resolutions of approval or of criticism, is to be guilty of something worse than futile interference. It is to descend from its appointed sphere of authority and to take place among the onlookers and censors of passing human affairs.

The destinies over which God's Church has ruled may not be measured by the rise and fall of earthly powers or by the success and failure of their policies. Monarchies and democracies, industrial and social systems, flourish and fade away. In none of them is to be found the fulfilment of God's promises. There are laws which transcend the statutes written and amended and re-written by successive governments. There are institutions more powerful, more permanent than any which modern genius for organization has devised. There is a realm of truth and of beauty which the sciences and arts of an era but faintly reflect before they pass into oblivion. These are the forces committed by Christ to His Church. They are the instrumentalities which in the plan of God are eternally effective for the solution of every human problem and for the salvation of mankind.

It is with a solemn sense of this unending, this potent, spiritual heritage that all legislation in the name of Christ is to be undertaken. It has for its aim the enactment of God's unchanging laws, the fulfilment of His purposes. Were the Church an institution organized and governed by man for man, its practices and policies would be changed from time to time in conformity with changing moods of thought and custom. This is not the case. The only reason for existence which the Church can claim is its designation by our Lord Himself as the kingdom of God. Its chief function, therefore, is the interpretation and administration of divine law, governing all those relations which, ordained for man by his Creator, are sacramental and eternal.

Such is the law of marriage. Whatever legislation or social custom may be woven round it, giving or withdrawing public sanction, the bond between husband and wife once sealed in the name of God is subject not to the will of man but to the divine will. It is in bearing witness to His law that the Church as the third party in a marriage contract has its single function to perform, blessing what God has blessed, holding in union those whom He has declared to be one flesh. Other disposition of marriage made by the State though divorce or annulment, or the legalization of polygamy in any form, can be viewed by Christians only as an existing fact, admitted as an expedient for the satisfaction of personal desire and of public demand. For the Church to legislate upon such matters would be to place its seal of consent or disapproval upon procedures which lie beneath its rightful province. Christian marriage rises above consideration of expediency and of human desire. The laws which govern it are written for the perpetuation of a divine institution, for the preservation of conjugal purity, and for the protection of the Christian family. Whatever legislation

to that end may be enacted must in sheer consistency conform to the declaration in the marriage service, "If any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful."

This is a purpose which reaches beyond negations and restrictive measures. The Church has a nobler, a more courageous course than to take refuge in canon law from attacks of a sordid age upon the ordinances of God. With inspired wisdom it has stood staunchly in defense of matrimony as an inviolable institution. It has yet to hold the sacrament of marriage as a veritable sword of the Spirit in the warfare for righteousness, to lift the standards of morality from the depths of shame to the heights of divine law, which is the law of unselfish and unalterable love.

Of such spiritual import are those human relationships also which concern material possessions, the fruits of industry. These constitute as do the nation and the family an institution subject to law, economic law operating no less positively than the domestic, or that which rules the body politic. But like them it was instituted of God, governed in the beginning and in all time by His commands. Disregard for the principles of justice and unselfishness as revealed in Christ are primarily responsible for every breakdown in the rightful production and distribution of property. While the industrial organization within its appointed realm is the constituted agency for the administration and the application of these principles, the Church representing the Christian conscience is appointed to interpret and declare them. This obligation is not fulfilled by an attempt to watch or to direct, to censure or to commend the operations of industry; neither is it wholly satisfied by the alleviation of distress caused by the failure of the economic system. The splendid passion for social service so contagious now has set in motion currents of intelligent thought and of human sympathy which will help immeasurably to solve the problems and ease the burdens of a distressed world. Let us bear in mind, however, that the present condition demands more than temporary measures of relief of suffering. It will engage Christian minds in the careful study of the principles of human justice and human brotherhood to which organized Christianity must ever bear witness.

A vital and enduring part in the social order has been committed to the Church. It occupies a kingdom within which its responsibility and sovereignty are supreme. Within that realm it enrolls a citizenship which knows and respects the differences of race but transcends them; it acknowledges the claims of government and industry and every human ordinance which for a term of years or centuries demands allegiance, but beyond all these it upholds the law of love and loyalty to Christ. With the human and material resources at its command, it extends to every corner of the earth the missionary and educational forces which bring the knowledge and power of this kingdom within reach of all mankind.

It is inevitable that in the desire of our Lord's disciples for the universal understanding and fulfilment of His purpose, the Gospel which they preach should be obscured and often compromised. Am-

bassadors for Christ in their zeal for their profession are not unmoved by considerations of diplomacy. The Church has for its field a world which is as eager to take the name and form as it is unwilling to accept the reality and substance of religion. On the other hand Churchmen ardent in their belief that the kingdoms of this world are becoming the kingdom of our Lord speak confidently of a Christian state, a Christian nation, a Christian civilization. Such things do not exist. Christian faith and Christian life never have been found embodied in political organization. The resistance of the world to the dominion of Christ is as strong today under the semblance of peace as it was in the world of the first century under the reign of persecution. By the same token the course of Christian discipleship shall be marked by a purpose unobscured, a faith unflinching, and a moral law uncompromised. To these things the world is still adverse, and the Church shall not wait for popular approval and consent. It will not seek common ground with contemporary opinion, but it will raise in the midst of unbelief the symbols of the Christian faith. It calls upon the faithful to hold high the standards of purity, honor, and reverent devotion. It builds in the babel of an aimless and a lawless age the stronghold of the City of our God.—*The Living Church.*

Book Review

(When ordering books, please mention this Magazine.)
NOTE—*Reviews, when not signed, are by the editor.*

Contemporary Preaching. A study in trends. Lectures delivered before the Boston University School of Theology October 13, 14 and 15, 1930. Edited by G. Bromley Oxnam, President of De Pauw University. The Abingdon Press, New York, 1931, 256 pages, $2.00.

Thirteen outstanding men in the ministry take part in this symposium on contemporary preaching. They all, so says the Introduction for them, have abandoned the apologetic method and insist upon attacking.

C. W. Petty writes on the "Homiletical Mind". It must be a prepared mind. The preacher, while not a scientist or a philosopher, must know enough about the thought movements of the times to be intellectually respectable. His preaching must be positive, it must leave no doubt as to the preacher's faith in Christ as the way to truth and life. And there must be in him the urge of the consecrated disciple who puts all his conviction and energy behind his message.

Raymond Calkins has a characteristic lecture on the "Fulness of Preaching." When we hear a sermon, he says, we ought to be able to say, "What fulness is there, what wealth and depth!" Not only in the exceptional man, or in the man of long and ripe experience. It ought to be the quality of each real sermon. Of course, a sermon can't be that unless it issues from a knowledge of the best that has been said and thought in the world. In other words, the preacher who strives after a rich fulness must be a thorough student of the thought-life of his time. He must also cultivate an intimate knowledge of the Bible. And even then he won't be able to do his best in the pulpit unless he allows his sermons to mature. He ought always to have a number of topics in stock and work on them, think on them and gather material for them. Then, when the period of incubation is over, he ought to preach his sermon and he and his congregation will be astonished at the rich feast he has prepared for his people.

James Gordon Gilkey (of Springfield, Mass.) writes on "Does the world still need preachers?" There is much derogatory criticism concerning preachers and preaching. It is much harder in this fast going age to get the attention of the public than it was in the days of our fathers. Still if a preacher knows how to give a good account of himself when he tries to interpret the meaning of life, there will be many anxious to listen. Or, if the agencies of benevolence and welfare are to prosper who could better open the springs of generous sentiments than the minister. Or, if terrible trials have all but broken

the hearts of the afflicted, whence could uplift and consolation come more effectively than from the pulpit. Here Gilkey has a story of a hard-tried young woman who found help in his radio-sermon, very touching and heartening. Gilkey closes by saying: "These are no days to abandon our calling, turn our pulpit over to a succession of lecturers or applied psychology, social problems and secular philosophies of life. These are days to take the creative ideas of Jesus, restate them for our modern world and then bring them as our Christian gospel to this bewildered, disheartened age."

Other contributions are by W. L. Stidger, Charles C. Morrison, Edgar Blake, Halford E. Luccock and others. (E. Blake has a very good one on "Effective Preaching", with many illustrations.) The lectures may have a different appeal to different readers, but with a table so richly spread there is no danger of anyone turning away hungry.

The Holy Spirit, by *Raymond Calkins.* The Abingdon Press, New York, 1930. 228 pages.

The fact that in 1930 it was 1900 years that the Holy Spirit was poured out upon the original Christian church, doubtless was the reason that caused Dr. Calkins to write this book. Now the memorial year of that great event has passed and no great and permanent effects of its general observance can be noticed. It seems revivals cannot be manufactured. The mere emphatic statement that, according to the almanac, it would be most appropriate to have a new Pentecost appears to have little weight with the Almighty. Nevertheless we think that the author is right in pointing out that the church today is as dependent on the Holy Spirit for effectual work as was the church of the first century. Furthermore he is also correct in his diagnosis of the present church when he says the thing that she needs most of all and has least, is power.

With a fulness of treatment and thought that is most remarkable, he discourses on the church of the spirit, the language and power of the spirit, the witness, life, comfort and fire of the spirit. The reader gets the impression that the author himself enjoys the plenitude of spiritual experience and strength, and he wishes that C. had devoted at least one or two chapters of the ten to the question, How may we get this all-important gift from above? Dr. Calkins speaks as one who knows. But since according to his own statement the meaning of Pentecost and the work of the Spirit are so little known, we think he would have rendered us a great service if he had taken considerably more time and effort to show us the way to a real Pentecost.

The wind and fire of the first Pentecost are, in the author's opinion, not to be taken literally. They only represent the attempt to put in symbolical form what happened. This is indicated by the words "as of" a mighty wind and tongues "like as of" fire. It was "something like that" but not the same, in the literal sense. So also the speaking "with new tongues." The apostles didn't speak in foreign languages. Their words appealed so to the hearts of the

hearers that the latter felt as though they had been addressed in their native tongues. The main thing, however, was that "the religion of Jesus became for them a living inward experience." The primary purpose of the Church, the writer goes on, is "to offer salvation, redemption, release from the tyranny of circumstance, of deliverance from every mortal enemy of body and soul. It is there to create a new type of soul that can rise superior to and actually become the conqueror over everything that wars against its sense of peace and security." This sounds as though the author stressed the individual gospel more than the social—an attitude by no means held by the average writer on theological subjects today.

We have read the book with a great deal of interest and while we followed his glowing words on the Spirit's transforming power, have wished that we might have had a little more of the author's spiritual experience.

The Growth of the Idea of God, by *Shailer Mathews*, D.D., LL.D., Dean of the Divinity School of the University of Chicago. The Macmillan Company, New York, 1931, 237 pages, $2.50.

In this twentieth of his publications Dr. Mathews continues to carry through his contention, already made in the book preceding this one, that the race's religious conceptions were largely formed after the pattern of the social environment in which each successive age lived. In the former book he applied his thesis to the Christian doctrine of atonement, in this one to the idea of God. He makes the attempt to trace the development of this idea through the whole history of the race beginning with the primitive. Religion, he says, is the sense of cosmic dependence. It expresses itself in the urge to establish social, i. e., personal relations with those elements of the cosmic environment upon which man feels himself dependent. Religion is the quest for aid and—on a later stage—moral control through personal relation with the universe. The term "God" is not a metaphysical absolute—such as evolved by abstract philosophy—it stands for such elements in the environment with which man thinks he can get into help-gaining relation. The term is not fixed either, it varies in its content as man's social experience varies. The social environment furnishes the pattern for the conception and description of the cosmic environment, and this pattern aids man in personal adjustment to the forces in the cosmos. Religious ideas, being the product of long periods of development, have strong survival power; they rise but slowly to the level of the age's best culture.

The author deals naturally quite fully with the God ideal of the Jews and of Christianity. He grants that those of the Jews are far in advance of all contemporary ideals. He also denies that this fact could be explained by assuming a superior religious genius for the Jews. They had no such superior genius, he says. But he does not refer to divine revelation. Revelation in this sense is never drawn upon in the book.

Coming to Jesus the author makes the strange assertion that the teaching of Jesus affected the development of the God idea but little. He made the father element predominant, but in that the prophets of Israel had already broken the ground before him. True enough, but there is nothing in Jeremiah or in Hosea or any other prophet that compares with the evaluation put upon the human soul, by God, in the teachings of Jesus. Luke 15 we call an open door into the father-heart of God. Many interpreters of the life of Jesus point out as his greatest contribution the strength of his God-consciousness and his ability to awaken this in others. He made faith in God a living force, as in his own life, so in the lives of his disciples. He may not have gone into technical discussions of the God-idea. Still it seems to us a preposterous statement to say that his teachings added but little to the development of our God-idea.

The first Christians, the writer goes on to say, were more interested in the divinity of Christ. The belief in the divine nature of Christ, the writer says, was due to his acceptance as divine by his polytheistic (i. e. pagan) converts. We question this statement for the divinity of Christ was already firmly believed in by the early (Jewish) Christian church—compare Peter's preaching in Acts, the Trinitarian formula in the Great Commission, and especially, Paul's theology.

As to the Christian idea of God, Dr. Mathews says, "the Hebrew religion, the Christian worship of Jesus, the salvation dramatized in the mystery religion, the metaphysical conception of the Absolute of Plato and the Dynamic reason of the Stoics were fused by the church into a new and unique conception of God."

The Trinity is a symbolical term, incapable of scientific formulation. It means that in the human nature of Jesus (and in the Spirit's function) there was working the same God that is to be seen in nature and in all religious experience.

Going on with the development of the God idea in the Middle Ages, the writer adheres to his thesis that the human and social environment furnished the pattern for their conception of God. "As long as there was an unconstitutional sovereign in Europe there was an unconstitutional sovereign God in heaven." Anselm's viewpoint (in "*Cur deus homo*") of God as the sovereign whose honor had been violated and required satisfaction before he could forgive, remained the standard for all subsequent orthodox theologies.

The chief aspects of the Christian God, his sovereignty and paternity, the writer thinks, are too anthropomorphic to fit in with our increasing knowledge of nature. The traditional conception of God, of Trinity, of Spirit are no longer tenable. Spirit e. g. as detached from the body, is a term discarded by modern psychology. It is impossible, therefore, to extend this concept into the universe. (We wonder how then the belief in a hereafter of disembodied spirits can be maintained?)

After all these negations, what is then the writer's idea of God, we ask. As a true evolutionist Dr. Mathews believes that man is the

product of his natural environmnt. As a personal self-conscious being he is the highest product of the same. This highest product being a personality, there must be personaliyt-producing forces in the universe. It may be impossible to demonstrate this but is certainly a very reasonable assumption. Man has always acted on this faith. He has sought personal relation with these forces and the history of the race bears witness that he has not sought in vain. These forces he called God. His ideas of God were imperfect, cast in mundane form. He thought of God after the manner of a father, a benevolent personality or super-personality, as architect of the world, a heavenly potentate.

We must today reject to conceive of God as an individuality because it would put on him human limitations, but we believe that there are personal elements in the universe. Not that we personify the universe, not that we claim the universe is friendly (which would be a personification). The only thing that we can say is to repeat again what has been said often times throughout the book, that there are personality-producing forces in the universe and with these we must and can get into helpful relations.

We don't think that the result of the writer's long continued search is very satisfactory. There may be also personality-destroying forces in the universe; the Bible and other religions teach it although the author dismisses the thought with a gesture of derision. Then, what will the individual, what will the church do with those vague "personality-producing forces"? The writer says himself, "The God to whom men will not pray is only the ghost of a God." They won't pray to the new cosmic God. He has little confidence in him himself, he feels he is "not susceptible to fixed logical definition." Not only that, we say. The new God is not capable of drawing to himself the confidence of the worshiper. Not a single psalm in praise of help received, not a hymn vibrating with emotion will he ever produce. Dr. Mathews admits that we can't think of God in other than anthropomorphic terms. Why then try to do it anyhow and lose ourselves in the rarified air of scientific thought where we can't breathe? Jesus did not speak of God in scientific terms, but he made faith in God a "personality-producing force" in the world. Better, then, to learn from him to pass through the same experience. He doesn't require us to shut our eyes to any light breaking on us from the search after truth. For a theologian to think that science can give us a more adequate conception of God or can put us in more helpful relation to him than Jesus did, is an undertaking bound to lead to complete frustration.

The Puritan Mind, by *Herbert Wallace Schneider.* New York, Henry Holt and Company. 1930, 301 pages, $3.00.

To sketch the basic themes of Puritanism in America against the background of their social habitat, is the aim of the author. He does this by introducing us to the lives of the leaders of Puritanism, nearly all of them clergymen, for since religion was the end and aim of all

life the preachers were the natural interpreters of the general scheme of human life.

Just as the Anglicans in old England believed that the state should be maintained in the interest of the church, so the Puritans had the idea that the state should be a holy common-wealth. R. Baxter e. g. says, "That is the best government, that, all things considered, doth most powerfully tend to their spiritual and everlasting welfare, and their holiness, obedience and pleasing of God . . . The more theocratical, or truly divine any government is, the better it is." It was obvious that such a theory could not be successfully upheld in England. But in America, on a virgin continent, where everything had to be created out of nothing, the attempt could be made with some show of success to erect a theocracy. Such was the ambitious plan of John Cotton and the Mathers (John and Samuel). Only regenerate people could be church members and only church members were entitled to the privileges of citizenship. Still even here could such a form of government maintain itself no longer than a generation. Room had to be made for such people who led a decent, moral life, besides attending church, but who could not or would not, give evidence of a sound conversion. By the so-called half-way covenant they were admitted to church membership.

The author shows that in the course of time respectability instead of holiness became the characteristic of the Puritan. The old ideals were still preached, although without much influence on the life. The sense of sin, once so marked, became blunted. It seemed as though the prophet's complaint that "the people worshipped God with their lips but their hearts were far from him," applied to this new, Puritanic Israel.

Then a new prophet arose, like Paul weak in body but powerful in spirit, Jonathan Edwards. The author gives a very interesting description of Edwards' life, preaching and writing. One gets a vivid impression of the "Great Awakening" under him and, later, John Whitefield. Nevertheless after some twenty years of Edwards' pastorate, he is discharged by his congregation: they could not endure the heavy demands he made on church worship.

Now English Deism and Rationalism poured in. The strict Calvinism of the fathers could not hold out. The political events of the times, leading to the declaration of independence and the revolutionary war, had their effect on the religious notions. Political liberalism opened the door to a more liberal theology.

The book ends with B. Franklin. Franklin, says the writer, reasserted the stern Puritan morality, but divorced it from the theocratic aims. He translated into secular terms the moral discipline of New England.

The writer set out to discuss the basic themes of Puritanism, to show the influence of the environment, and his contention that Puritanism is a thing of the past, that we, the grandchildren, are aliens in the world of our fathers. It will be admitted that he has given us a series of interesting biographies, but he has failed to sum up the

results of his historical research in a general appreciation of the Puritan contribution to American life. We should have welcomed a closing discussion of what we owe to Puritanism, of where we have left it behind and where we feel its influence even today. He closes the book with Emerson, the "grave digger of Puritanism." Still he has not carried his study far enough to be able to show what were the powerful forces that were responsible for the decline and fall of Puritanism.

The Finding of God, by *Edgar Sheffield Brightman*, Professor of Philosophy in Boston University. The Abingdon Press, 1931, 200 pages, $2.00.

The author in a previous book, "The Problem of God," made his contribution to the now so lively discussion of the modern conception of God. In the present book he raises the question, how can we find this God and how can we be sure of his reality? The book is dedicated to the "Boston—in Berlin Society 1930-1931." He was evidently a member of this society, which would explain the author's frequent references to Barth and Barthianism. In contrast to Barth he maintains that reason and morality are ways that lead to God. God is the supreme reason, he argues, so it would be strange if reason was a false guide. And the more we value pure goodness and seek it for ourselves and others, the nearer we draw to God. It must be admitted, we think, that some people have exceeded the ordinary Christian in ethical striving. They have, however, not found a satisfactory idea of God. Their God was either, pantheistically, the general reason diffused through the universe, or a God who didn't care for man's little problems. Anyhow, whatever might be said of the select few, morality and philosophy have been inadequate guides to the common man. Are we, then, asks the writer, shut up to the way of revelation? What is his idea of revelation? Revelation, he replies, is functional, i.e., the Christian religion has actually revealed God to many. Revelation is a way of finding God, by orthodox and liberal. This explanation evidently does not go to the root of the matter. To say only that revelation actually reveals is a mere tautology. The question is how was Christianity, or how was the Bible enabled to reveal God adequately? And the answer is, by the spirit of God entering into special relation with his prophets and apostles. That by this answer we do not endorse the verbal inspiration theory goes without saying. We are heartily in favor of the way of religious experience and of much the writer has to say about it. We do not agree with him, however, when he says the religious man is, like the scientist, compelled to start with a hypothesis. Faith, he says, is acting on a hypothesis. We would not accept this explanation for a minute. To believe in God is not acting on the hypothesis that there is a God. Faith is the product of a religious experience, the experience of fellowship with God. Such faith, first passed on to us by training and tradition, becomes a personal factor in the awakening of the religious life in the individual.

Another point of disagreement with the author arises from his conception of God. God is not almighty, his power is finite. He is not only limited by his own will and the free choices of human beings, "There is also in the eternal uncreated nature of God *a Given*, an eternal conscious content which furnishes problems and obstacles for God." But "there is reason for the faith that the divine will can solve every problem and bring values out of every situation."

We are not at all sure that we get the idea of the author very clearly. But it certainly would seem to bring a duality, a discord into the very nature of God if the great evils of life were due to something in his own nature. They are there, says the writer, without being created by him. And yet, so we read in another place, "God shares the responsibility for the dreadful natural evils of the War—its agonies and slaughters. These evils happened through God's laws." Are his laws, then, also some part of this *Given* in him?

The writer takes up every question, every objection, every problem that the discussion of his all-important subject seems to cast up. He is always absolutely fair and grants what can possibly be granted. If we have chiefly stressed in what we disagree with him, we are yet quite sure that the book will be very helpful reading for everybody.

The Preacher as Man of Letters, by *Rich. Roberts.* The Abingdon Press, 1931, 216 pages, $1.50.

The author, a preacher who has held important pastorates in London, New York and in Canada (he is pastor of Sherbourne United Church, Toronto, now), is well known for his literary qualities. In these lectures, delivered at Union Theological Seminary, New York, he discourses on the importance to the minister of a wide acquaintance with literature. The pulpit of this country, he says, inflicts an appalling quantity of slovenly English upon the long-suffering pews every Sunday of the year. According to him it is a Christian duty to be well-spoken at all times, but in the pulpit it is an article of holiness. Our matter and manner of speech must be worthy of the gospel. To give the example of precise, comely and gracious speech is in itself a spiritual ministry. Four morning hours daily in a study with locked doors is the very least that should be offered to a task so momentous. And that is too little.

The author leads us through the wide fields of English prose and verse. He by no means neglects to praise the contribution of other cultures. Still, he thinks, the man who has a wide and varied intimacy with English literature is a citizen of the world of intelligence and taste.

Aside from the ennobling effect the study of literature will have on the preacher's spoken and written style, he needs it as an escape, not from religion, but from his preoccupation with the things of religion. He can take the most refreshing and invigorating holiday in his own study and in a short time. The literary requirements the writer makes of the preacher are exacting. He would have

rendered him a service if he had shown him more in detail how to make a selection. Yet one cannot read the book without feeling one's shortcomings and resolving to take Dr. Robert's strong plea to heart. Our sermons may have a small chance of becoming literature, but literature may make our sermons richer in thought and more acceptable in form.

Good News. A Plea for the Spreading of the Gospel of Jesus Christ by *C. V. Sheatsley*, D.D. The Book Concern, Columbus, Ohio, 1931. 156 pages, $1.00.

The writer, the Executive Secretary of the Board of Foreign Missions of the American Lutheran Church, is of opinion that there is too much preaching of the law, of social service and politics in our pulpits and not enough of the simple gospel of Jesus Christ. Redemption of the world by the sacrificial merits of Jesus Christ is still great and good news. No other religion has such a gift to offer. Modernism can only obscure the genuine gospel. Salvation doesn't come by work, character or inspiration. It is God's grace in Jesus Christ that has wrought salvation for us, and faith in their divine grace makes us forever blessed. The Old and New Testaments are the record of God's self-revelation for the purpose of giving us an everlasting redemption. Science is to be welcomed for all light and help it can give us in mastering the world for human welfare. But science and scripture may go hand in hand. The Christian is an optimist. He believes that Christ and his gospel will conquer ultimately and all the kingdoms of this world will become the Lord's. In simple language the writer gives us a popular exposition of the individual gospel as understood by the conservative Lutheran.

True to God and Country, by *Martin P. Simon*. The Lutheran Book Concern, Columbus, Ohio, 1931. 191 pages, 75 cents.

A story based on the book of Esther, pictures realistically the political, religious and social life of the Persian empire at the time of Ahasuerus. Queen Esther's loyalty to her race is praised, but her hatred of her enemies and her cruel vengeance receive no censure. One can understand the high place the book occupies in later Judaism. To the Christian, however, there is no really noble character in it. Luther's verdict seems correct: "I am so hostile to this book (Esther) that I wish it did not exist, for it Judaizes too much and has too much heathen naughtiness."

In the Days of Solomon. A Story of the Building of the Temple by *P. E. Kretzmann* (it says, Kretsman, on the cover). Book Concern, Columbus, Ohio. 126 pages, 40 cents.

A pious Jewish family, supposed to be contemporaries of Solomon, goes to the great feast of the Dedication of his temple. Their experiences and conversation dramatize the Bible account for the reader.

Evangelical Pioneers, by *John W. Flucke.* Eden Publishing House, St. Louis, 1931. 234 pages; paper bound, 85 cents, postpaid; cloth bound, $1.25, postpaid.

This book ought to be sure of a hearty welcome on the part of all those who love the Synod and are interested in its history. So far, all the books that deal with the historical development of our Church have been written in German. It was a happy idea, therefore, for Rev. Streich to suggest the writing of this book, and a most auspicious discovery to just hit upon the man who could do it better perhaps than almost anybody else. We had never heard of brother Flucke before, but pretty soon everybody will know him. The publication of this book will perhaps enable him to duplicate the experience a well known young writer had, before him, after his first book came out: "I awoke and found myself famous."

He has given us the lives of twelve of our leading pastors of the early days (Jos. Rieger, G. W. Wall, John Jacob Riess, Herm. Garlichs, L. Nollau, Wm. Binner, Adolph Baltzer, Prof. A. Irion, K. S. Kuhlenhoelter, John J. Schwarz, L. von Ragué, Oscar Lohr). With painstaking care he has studied all the available historical material and has then worked it up into biographies of such popular charm and interest that we are certain the book will find a large number of readers. We seem to feel it in our bones that its appeal will be universal as well as instantaneous.

Our younger generation stood in danger of being ignorant of the lives of those who laid the foundation of our Church. Now this danger is past. "Evangelical Pioneers" raps at the door of everyone who would like to know. There will be many to tell us that they have read the book through at one sitting. We congratulate the Publishing House (the Literary Committee) on this lucky venture. The pictures of the men and their humble environment will give added interest to the enjoyment of the text.

Foundations of Method, by *Kilpatrick* (Macmillan Co., 1925), is an excellent book comprising a series of talks to teachers by this professor of education of Teacher's College, Columbia University. It is a technical exposition and very able defense of the newer conception of education as the process of zestful, purposeful living under wise guidance. The former is the learner's part while the latter is the teacher's contribution. Written from the viewpoint of the public school teacher primarily it nevertheless lends itself to the work of religious education whether in the Sunday School, Week-day School or Vacation School since the principles enunciated are sound everywhere.

As the title indicates it is a very detailed and intricate exposition of method in approach to education. This evaluation of method is important "because of the economy in learning, because of attitudes formed while learning (i. e., favorable or unfavorable reactions) and because of the simultaneous learning."

In chapter two and three the psychological and the physiological process of learning is interestingly contrasted. Then coercion comes in for its share of analysis and is shown to be derogatory since it is apt to arouse an opposite mind-set making learning impossible. "The constant use of it is a sign of bad teaching somewhere." In other words the teacher is responsible for all learning going on, not only the primary but also the associate or concomitant. The inevitable building of attitudes during the learning process is shown to be one of the most important things in life.

We all felt that the conceptions of what learning is and the proper methods to be followed are undergoing a rapid and radical change. Kilpatrick points out why. The rapid changes that are coming in life as a result of the scientific discoveries and inventions, make it difficult if not impossible to predict just what we may expect in the future. The goal of learning and education therefore must be not merely the impartation of facts and answers, which may be useless tomorrow or next year, but to inculcate principles, attitudes and methods of thinking on any problem which may present itself in our complicated living. The author thus demonstrated that he has his feet on the ground.

The book would be very heavy reading indeed were it not for the conversational method employed. It also bristles with pertinent illustrations. These make it unique and fascinating.

If it does nothing more than make one discontent and dissatisfied with the old and inherited traditions in education, and that is the negative objective of the author, while his positive purpose is to justify to our minds the newer conceptions and ideals of learning, the gain from a careful reading and pondering of the material would indeed be great and renunerative for the time and effort involved.—*J. Otto Reller.*

Religious Education in the Modern Church, *W. C. Bower,* 1929. The Bethany Press, St. Louis, $1.35.

For those, who are questioning why so many changes and revisions are being made in the Sunday school lesson systems, and why new viewpoints are being put forward almost before one can get thoroughly acquainted with and absorb the old, this book gives an adequate answer. As a text book in the Standard Leadership Training Curriculum it can not presume to be more than a general introduction and a swift survey of the past history, present standing and future trend of Religious Education. So the author is compelled to crowd into a single paragraph what others take two or more chapters to explain.

After showing in the opening chapter the contrast between the one-time almost undisputed monopoly of the church in the field of education and the subsequent passing of so large a measure of education over into the hands of the State, he contends that the modern church, if it is to hold fast what it has, must develop a sound educational policy, that embraces the spiritual need of all the children in the light of the fact that all education must be a unit.

The author's consideration of the place and function of objectives as well as the responsible administration and leadership in Religious Education is helpful and practical.

The real value of the book, however, is the presentation and advocacy of the newer conception of what Religious Education is. He defines this not as training but as *achievement*, through experimental life-adjustment, of character, i. e., the development of the right attitudes and responses to any given situation or problem with which the individual may be confronted. The actual technique or method by which these responses may be conditioned, the teacher's contribution in the process of learning as well as the learners part, is helpfully developed in chapter VI.

In substance the author's contention is that the only way to learn to live the Christian life is by trying to live it by participation in the group life and experiences. His searching question, which in this connection he calls the "crux of the whole matter" is whether the life of group is of such a nature and equality that the introduction of the young into it will be for them a wholesome experience. In so far as this is not what it ought to be the viewpoints of radical youth and conservative age alike must receive adequate expression and consideration in changing that life.

The writer of the book presses home with great insistence the point that in finding the way out to better Rel. Ed. we must build on facts, not assumptions. The attitude and mind of the scientist which calls for untiring research, survey, experimentation and testing—must be given a prominent place. We need engineers in Rel. Ed. as well as in physics, sociology and other fields, so that our scientific technique in Rel. Ed. may keep pace with our idealism.

All in all it appears to be a splendid introductory study to the whole subject which is one of the major concerns of the modern church.—*J. Otto Reller.*

What do President-Day Christian Believe? by *James H. Snowden.* New York, The Macmillan Company. 1930, 357 pages.

Mr. Snowden is a very prolific author. The book under discussion is the twenty-fourth volume he has published. (Some of the titles of former books are: "The Truth About Christian Science"; "Jesus as Judged by His Enemies"; "Old Faith and New Knowledge"; Ten volumes of "S. S. Lessons". The writer's capacity for work as well as for luminous statement seems undiminished in spite of his age (he will be eighty next year).

The title implies that present day Christians have changed very perceptively in their beliefs. A perusal of the book will, however, show that in the author's opinion these changes do not affect vital religious truths. At any rate, the author's own position is quite conservative. He does not, in his discussion of present-day beliefs, confine himself to a few essential things. Rather does he aim at a complete statement of the whole system of Christianity. In no less than one hun-

dred chapters he deals with as many subjects. The book is not written for the professional scholar but for the general reader. It will be a great help in Christian study classes. The questions asked at the end of each brief chapter are calculated to lead to helpful discussion.

Naturally, the material is divided in accordance with the three articles of the Christian faith. We shall limit ourselves to making a few annotations here and there, a fuller treatment being out of the question. The writer believes that science and religion can well go together if either will keep to its own province. We do not have to give up our theism because some scientists are agnostics. While no one can demonstrate the reality of God, it can be shown that it is entirely reasonable to believe in him, in fact more reasonable than to deny his existence.

Evolution he considers well established, the scientific world being almost a unit on the subject. But that does not eliminate God from the process. It is simply God's method of creation. Without the divine factor intervening at critical points, the origin of life, of consciousness, of spirituality would not be explained. Miracles the writer believes in, "events not to be explained by known physical causes and requiring special acts of the divine will."

The Bible shows by its teachings and influence that it is a revelation from God.

Jesus Christ's life is minutely covered in one hundred and twenty-seven chapters. Snowden believes in his virgin birth, his miracles, his resurrection. Paul is also duly considered (the book of Acts and Paul's epistles).

Then follow chapters on the main events and periods of church history.

One chapter is given to the Social Gospel. The author believes in it. But the salvation of the individual comes first, he says, and saved individuals will save society. Saving society is a necessary and efficient means of saving the self.

The book closes with a chapter on Immortality (we believe in it on account of the fatherhood of God, who can't disappoint us, and because of the resurrection of Christ) and one on the end of the world, quoting as "our final faith in God":

> That God, which ever lives and loves,
> One God, one law, one element,
> And one far off divine event,
> To which the whole creation moves.

A very useful book, for the purpose for which it is written a most excellent handbook. Ministers will also find it a wise and well-informed guide on many an important question.

He Stirreth Up the People. The Social Implications of the Teachings of Jesus by *Herman J. Hahn.* Published by Salem Evangelical Brotherhood, 23 Calumet St., Buffalo, New York. 217 pages, $1.00.

Sometime ago we wrote an editorial about a sermon Dr. Lichliter of Columbus, had preached on "militant Christianity" (Dr. Washing-

ton Gladden's successor). He contended that the church should support all righteous causes even if they were unpopular, but should leave "resistance to the uttermost" to those adventurous souls who, being in the line of the Old Testament prophets, could claim divine mission and protection. The readers of this book will have no doubt that the author's Christianity is of the militant kind and from the brief sketch of his life, reproduced from a Buffalo newspaper, they will be convinced that he backs up his message with his life. The volume contains the radio addresses that brother Hahn had been giving over station WGR Buffalo. Their burden as a whole is that Jesus came into this world to establish God's Kingdom in this earth, a kingdom of righteousness and justice, where poverty is abolished and every one receives his fair share of all there is. In this kingdom the profit motive is abolished and the principle of service is substituted for it. Instead of competition there is cooperation. Success is not measured by the amount of money or power gained, but he is greatest and highest who serves most.

The church, according to Hahn, made a fair beginning in trying to realize the program of the Master, but when it received recognition from the state under Constantine, it soon became subservient to secular rule.

"To get by in a soul-less world the church has invariably sided with the ruling group, the status quo, whatever their ethics, and sold its soul for material support and recognition. It has identified itself with the Roman Caesars from Constantine down to Mussolini, aligned itself with blood-thirsty monarchs, with unspeakable Czars, with exploitative wealth and corrupt political parties. History declares that it has largely been a 'kept church', bought and paid for by the powers that be . . . . a pillar of despotism, the foe of liberty and apologist for every social wickedness." It is no wonder therefore that it has lost the favor of the working class; that the workers of many countries hate it only little less than they do the capitalists.

Outside of the socialist party there are few who see in Jesus chiefly a social reformer. Some even claim that Jesus had no intention whatever of improving the social order of his time since he expected the end of the present aeon shortly. Why waste effort on a society that will soon be in the throes of dissolution. We don't share this one-sided eschatological interpretation of the life of Jesus. The kingdom of God says Jesus, is like a mustard seed, it is like a heaven. It takes a long time for it to grow in extent and to permeate all aspects of human life. Besides, though Jesus never directly attacked any existing evil institution, slavery, militarism, war, imperialism; though he thought little of money and its conveniences; though he seemed to prefer the simple life; and though the arts and sciences receive no notice whatever: still his principles and ideals are so lofty, so shot through with kindness and unselfishness, so true and vital that nearly all that Hahn and the Christian Socialists find implied in them is really to be found there.

Who would for a moment hesitate to admit that the industrial system is in direst need of a change; that war is one of the greatest collective sins of the age, etc.

What we miss in Hahn's program is a certain balance between the individual and social gospel. In fact he seems to have only one, the latter. He speaks contemptuously of outworn creeds and metaphysical distinctions. As though it was a waste of time to work out a reasonable and coherent system of religious thought. If we were members of his church and heard him hold forth on these subjects—or this one subject—all the time we should think it was too much of a good thing.

But then, there are so many who hardly ever preach on social subjects that we really ought to be thankful to here and there have a man who speaks of it in season and out of season. We have a number of people in our Church who have caught the contagion of this social age. But we have not one, we believe, who preaches his social message with so much punch, fervor, courage and has braved so many dangers and suffered so many privations as has brother Hahn. So then we wish him God speed in his work and his book a wide circulation and a free course. We have often heard him talk about the subject so near to his heart and always admired his grasp of the theme and his ready flow of pertinent language. This book shows an even greater familiarity with the literature on the social gospel and the same surprising ease and variety of presentation.

Das Alte Teſtament und evangeliſches Chriſtentum von **Johannes Meinhold,** Profeſſor Dr. theol. in Bonn. Verlag von Alfred Toepelmann in Gießen, 1931. 147 S., Mark 4.80, geb. 6.

Gegenüber der ſog. „völkiſchen" Strömung im alten Vaterland, die dem Alten Teſtament allen Wert abſpricht, ſowie anderſeits in Gegenſatz zu Barth, dem „jeder Teil der Schrift in ſich vollkommenes Wort Gottes" iſt, will Meinhold das Vergängliche und das Bleibende im Alten Teſtament aufzeigen. Er legt zunächſt im einzelnen die Unmöglichkeit der Verbalinſpiration dar. Im Alten Teſtament finden ſich viele mythenhafte Elemente, die von andern Völkern übernommen worden ſind. In einer Jahrhunderte langen Entwicklung iſt Iſrael zu dem Buch gekommen, das wir das Alte Teſtament nennen, und dem Kanonizität, d. i. göttlich verbürgte Geltungskraft, zugeſprochen wurde. Die hiſtoriſche Kritik aber hat gezeigt, durch wie viele Veränderungen, Wechſel, Verſchiebungen dieſer Prozeß geführt hat, und wie ſehr menſchliche und unvollkommene Faktoren dabei in Rechnung zu ſetzen ſind. Es iſt demnach völlig unmöglich, alle Teile des Alten Teſtaments in gleicher Weiſe als Wort Gottes zu werten. Das Alte Teſtament iſt „rückſtändig," ſagt der Verfaſſer, inſofern als ſeine Religion eine Nationalreligion iſt. Gott iſt Iſraels Gott. Auch iſt hinſichtlich ſeiner Gottesvorſtellung ein Fortſchritt von einer unvollkommenen Stufe zu der Höhe des prophetiſchen Gottesgedankens wahrzunehmen. Die Opferlehre und die Stellung der Prieſter (eine ſcharfe Kluft zwiſchen Prieſter und Volk) ſind nicht auf göttliche Einſetzung zurückzuführen. Die Kosmologie der Geneſis zeigt den Einfluß des Offenbarungsgeiſtes (Delitzſch), iſt aber natürlich nicht wiſſenſchaftlich maßgebend. Die Vorſtellungen vom Jenſeits und der Unterwelt ſind dunkel und von andern Quellen übernommen. Die Zukunftshoffnungen halten feſt an Iſrael als dem auserwählten Volk. Ein Davidsſohn wird der Vollender

der kommenden Erlösung sein, doch gerade das, was Israel vom Messias erhoffte, hat der neutestamentliche Messias nicht gebracht.

Angesichts aller dieser Mängel und Schranken hat es der Verfasser nicht ganz leicht, nun das dennoch Bleibende und dauernd Wertvolle herauszuheben. Im Alten Testament, sagt er, haben wir dennoch die Urkunde einer wirklichen Gottesoffenbarung. Was Griechenland auf dem Gebiet der Kunst und Philosophie, das war Israel auf dem Gebiet der Religion. Es war mit der Religion und mit der Urkunde derselben so verwachsen, daß es denselben geradezu seine Fortexistenz bis zu diesem Tag verdankt. Die Propheten Israels sind die noch heute wirkungskräftigen Verkündiger eines lebendigen Monotheismus. An ihren Verheißungsworten richtet sich die zweifelnde und heimgesuchte Seele selbst des modernen Christen auf. (M. sagt nichts von den Propheten als den mannhaften Zeugen für die göttliche Forderung der Gerechtigkeit im sozialen Leben.) Viele der Psalmen sind durch alle Jahrhunderte hindurch die Gebete der Angefochtenen und die Danklieder der Erlösten gewesen. Am Alten Testament hat Jesus gelernt, mit Gott zu wandeln, seinen Willen zu tun und seiner Hilfe gewiß zu sein.

Die Stellung des Verfassers zum Alten Testament ist ziemlich radikal, wir können ihm nicht immer folgen. Doch lohnt es sich, seine Ausstellungen reiflich zu erwägen und zum mindesten mit den Argumenten der liberalen Schule bekannt zu werden.

Religion, Kirche, Theologie. Einführung in die Theologie von **Hermann Mulert**, Prof. der Theologie an der Universität Kiel. Verlag von Alfred Toepelmann in Gießen, 1931. 169 S., Mark 4.50, geb. Mark 6.

Professor Mulert, dessen „Konfessionskunde" wir vor einiger Zeit im „Theol. Magazin" besprachen, gibt uns hier, in dem 8. Bd. der „Sammlung Toepelmann" (die „Theologie im Abriß") eine Einführung in die Theologie. Das Buch, für junge und alte Theologen berechnet, ist in einfacher, verständlicher Sprache geschrieben. Es beabsichtigt nicht etwa nach Art mancher Einführungen einen Abriß des Wissens in den einzelnen Fächern der Theologie darzubieten, sondern es ist fast ganz beherrscht von dem Streben, sich mit der Doppelnatur des theologischen Studiums auseinander zu setzen, seiner wissenschaftlichen und seiner religiösen Seite. Es ist vielfach behauptet worden, die Theologie sei keine wirkliche Wissenschaft, sie arbeite nicht voraussetzungslos, und sie besitze keine Lehrfreiheit. Der Theologe, welcher sich nur von seiner wissenschaftlichen Forschung leiten lasse, der entschlossen sei, so weit zu gehen, wie sie ihn führe, würde bald von der Kirche als liberal oder radikal abgelehnt werden. Es würde ihm entgegengehalten werden, daß der Theologieprofessor dazu da sei, die künftigen Lehrer der Kirche auszubilden. Wie aber könne er das, wenn er mit wesentlichen Glaubenssätzen der Kirche in Konflikt komme?

Mulert erkennt durchaus die „Spannungen" an, die hier bestehen, die Schwierigkeit der Situation. Er ist selbst der Meinung, daß ein Professor, der mit dem Glauben der Kirche zerfallen sei, nicht länger fruchtbare Arbeit tun könne, auch wenn er die glänzendsten Geistesgaben besitze. Denn die Theologie sei nicht nur eine Sache des Kopfes, der augustinische Satz, „pectus facit theologum," bestehe durchaus zu Recht. Ein Professor dürfe der Frömmigkeit nicht entbehren.

Es sei aber durchaus nicht ausgemacht, daß wissenschaftliche Forschung notwendig in negativen Resultaten ende. Sie möge in manchen Punkten an der traditionellen Auffassung Korrektur üben, aber sie könne nicht den Gottesglauben zerstören oder Christum aus seiner Zentralstellung verdrängen. Wenn die Theologie uns eine in sich zusammenhängende, wohlbegründete „Wissenschaft von der Religion, insonderheit von dem Christentum" übermittle, so tue sie dasselbe auf ihrem Gebiet wie die andern Wissenschaften auf den ihrigen.

In seinen Ausführungen über die Kirche unterscheidet Mulert sehr entschieden zwischen der „unsichtbaren" und sichtbaren Kirche, zwischen der Kirche, wie sie ist, und wie sie sein soll. Er meint, es sei zu beklagen, daß wir bei dem Begriff der Kirche zumeist nur an die sichtbare Kirche, an die äußere Organisation, denken, und daß wir Kirche und Reich Gottes gleich setzen. Er nimmt, wie es scheint, gegenüber der Kirche eine ziemlich kritische Stellung ein.

Jedoch ist er weit davon entfernt, die Kirche als eine „negligible Quantity" beiseite zu setzen. Im Unterschied von manchen Professoren und Religionslehrern, die sich am kirchlichen Leben gar nicht beteiligen, die es für eine Zumutung halten, sich unter die Kanzel eines gewöhnlichen Geistlichen zu setzen, hebt er den Wert der Kirche als der Wirkerin und Pflegerin des Glaubens stark hervor.

Es liegt uns hierzulande weniger nahe, von dem Unterschied der sichtbaren und unsichtbaren Kirche zu reden. Wir halten uns meist an die sichtbare Kirche, betonen aber die Notwendigkeit lebendigen Glaubens und christlichen Wandels für alle, die wirklich Christen sein wollen. Das Reich Gottes setzen wir nicht der Kirche gleich. Doch nach unsrer Auffassung ist die Kirche das Mittel, das Evangelium als Sauerteig in alle menschlichen Verhältnisse zu bringen. Mulert fordert auch, daß die Kirche sich an der Hebung von sozialen Notständen (Wohnungsnot besonders) beteilige; jedoch ein großes soziales Programm hat er nicht.

Wir haben das Buch mit dem größten Interesse gelesen. Es führt aufs lebendigste in konkrete Fragen und Verhältnisse hinein. Es ist eine „Einführung in das theologische Studium," wie wir sie vor 40 Jahren als Studenten zu haben pflegten; aber es redet von Problemen der größten Wichtigkeit für alte und junge Theologiebeflissenen. Und obwohl der Verfasser offenbar einer Richtung angehört, bei der wir uns nicht einzählen, so ist uns sein Ernst, seine Billigkeit, sein Verständnis auch für die auf der andern Seite doch von Anfang bis zu Ende vorbildlich erschienen. Wir wünschen dem Buch auch bei unsern deutschredenden und studierenden Pastoren einen freundlichen Eingang. Es wird jeder sich freuen, der Professor Mulerts und des Buches Bekanntschaft macht.

Martin Luther. Der Aufbau seiner Persönlichkeit. Von **Herman Wendorf.** J. C. Hinrichssche Buchhandlung, Leipzig. 1930. 211 Seiten. Geheftet 10.—, geb. 12.— RM.

Es steht gewiß im Zeichen des allgemeinen Umsichgreifens der „Luther-Renaissance," wenn hier auch ein Historiker sich der geschichtsmächtigen Persönlichkeit Luthers in einer wissenschaftlichen Studie zuwendet. Als geisteswissenschaftlicher Struktur-Psychologe, in den Fußstapfen von Dilthey, Spranger, Litt, Jaspers usw., sucht er in die letzten Tiefen und in den in-

dividuellen Charakter von Luthers Persönlichkeit einzudringen und sie ans Licht zu stellen. Sehr richtig betont Wendorf als das Zentrale und Allwie Allein-Beherrschende in Luthers seelischer Gestalt das Religiöse. Dieses Religiöse charakterisiert er als „das Irrationale einer numinosen Gotteserfahrung." Mit diesen von Rudolf Otto übernommenen Termini meint er Luthers Bestimmtsein durch die Anschauung von dem all- und alleinwirkenden Gott, der der heilig-unnahbare Herr ist. Das ist freilich reichlich allgemein. Immerhin stellt Wendorf den Unterschied zu der Mystik heraus, wobei er sich in Auseinandersetzung mit R. Otto um die typologische Bestimmung der Mystik bemüht. Und es gelingt ihm ferner gut, das „irrationalistische" Absehen Luthers von allen „rationalen" Zweckgesichtspunkten usw. aus dieser auf den allwirksamen „Deus vivus" konzentrierten Perspektive heraus zu zeichnen. Diese Perspektive aber ist, an der Bibel orientiert, von „eschatologischer" Aktualität: Luther lebt und denkt in „endzeitlichen" Erwartungen und Kategorien; der „Antichrist" treibt schon sein schlimmes Gegenspiel in furchtbarem, zur Wachsamkeit rufenden Ernst. Daß Wendorf im Gesamtzuge seiner psychologischen Analyse diese Seite an Luther herausgearbeitet hat und eingehender an Luthers Stellung zum Papsttum, zum Bauernaufstand und zur Türkenfrage behandelt, das macht ein Buch vor allem uns Theologen wichtig und wertvoll in einer Zeit des Wiedererwachens der „eschatologischen" Probleme. Uebrigens ist das Werk in klarem, verständlichem Deutsch geschrieben. Dr. Werner Petersmann.

Vom Worte Gottes. Deutsche Theologie, dritter Band. Herausgegeben von **Prof. D. Dr. Ernst Lohmeyer.** Verlag Vandenhoek und Ruprecht, Goettingen, 1931. 100 Seiten. 5,50 RM.

Wort Gottes und evangelischer Glaube. Von **Prof. D. Dr. Georg Wobbermin,** Verlag Vandenhoeck und Ruprecht, Goettingen 1931. 29 Seiten. 1,20 RM.

Auf die neuerdings eingerichteten „Deutschen Theologentage" als lebendigste Einführung in den deutschen **„Theologischen Aktivismus"** und zugleich in die theologische Gegenwarts-Lage und -Problematik habe ich schon ausführlicher hier in unserm Magazin hingewiesen. Nun erscheint der Bericht über den dritten Tag, der vom 5.—8. Oktober 1930 in Breslau gehalten worden ist. Während der erste, Eisenacher-Tag von 1927, noch eine Anzahl verschiedenener aktueller Fragen behandelte, sammelte der zweite, Frankfurter von 1928, sich schon auf den Erlösungsgedanken und nun der dritte, Breslauer, noch konzentrierter, auf „das" durch den Barthianismus und die gesamte reformatorische Bewegung höchst akut gewordene Fundamental-Problem des „Wortes Gottes," bei diesem Fundamental-Problem ist diesmal der Dualismus von zweierlei Art von Sitzungen, nämlich von allgemeinen für alle und besonderen, einander parallel laufenden bloß für die verschiedenen Fachleute, beseitigt. „Theologie und Kirche" trifft sich stets gemeinsam um das große Grund-Thema. Ueber das Wort Gottes im Neuen Testament unter Akzentuierung des alttestamentlich-jüdischen Verständnisses als göttlichen Macht- und Befehls-Wortes spricht Bultmann (diesmal ein wenig faßlicher als früher); über das Wort Gottes im Alten Testament unter Betonung des sittlichen Inhalts, Hans Schmidt; über das äußere und innere Wort in der reformatorischen Theologie, leider unter Beschränkung auf

Luther, Prof. D. Bornkamm. Den wichtigen systematischen Vortrag über Wort Gottes und evangelischen Glauben hielt Wobbermin. Die Probleme von Wort Gottes und Kirche, Predigt und Unterricht, für deren Bearbeitung in Sonder-Vorträgen gewiß die Zeit fehlte, sind von Wobbermin wenigstens mitberührt. Daß aber die kirchlich-ökumenische (Titius) und weltmissionarische (Julius Richter) Lage und Frage erörtert wurden, ist sehr zu begrüßen. Die Vorträge sind gekürzt wiedergegeben, aber doch so, daß sie verständlich bleiben. Ja, im Gesamtrahmen ergibt die Kürzung der Vorträge mit den fördernden Diskussionen (neben der Preis-Verbilligung des Buches natürlich) sogar eine gewisse Dramatik.

Sehr zu bewillkommnen ist, daß Wobbermins stärkst debattierter Vortrag (neben dem gekürzten Bericht) ausführlich in den „Studien zur systematischen Theologie" erschienen ist. In Anlehnung an Luther und Schleiermacher setzt W. seinen „religionspsychologischen Zirkel," die doppelpolige Wechselbeziehung von „Wort Gottes" und „Glauben" gegen Karl Barths betont-einseitiges, rein objektivistisches Erkenntnisprinzip des „Wortes Gottes." Mit dieser Kritik ist zweifellos der aktuelle Punkt der methodisch-systematischen Auseinandersetzung um Karl Barth bezeichnet, der auch in der Diskussion der Tagung zum eigentlichen Brennpunkt wurde.

Dr. Werner Petersmann.

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